An Illustrated World Gazetteer

PEOPLES OF ALL NATIONS

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The United States to Wales
with General Index

An Illustrated World Gazetteer

PEOPLES OF ALL NATIONS

Their Life Today and Story of Their Past



VOLUME SIX
ESTHONIA TO FRANCE



Edited by

J.A. Hammerton

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Editorial

Peoples and Nations are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the indictable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral, tint.

Survey of the Living World Today

In this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

"The Proper Study of Mankind is Man"

A proper knowledge of the races of mankind that are sharing with us in the life of the globe today is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.

A New Picture of the Post-War World

It was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

Only Writers of Accepted Authority

That every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make PEOPLES OF ALL NATIONS the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

Entirely New Series of Pictorial Documents

While great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

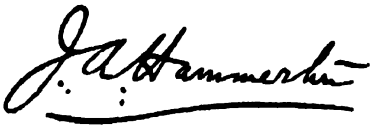
To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

An Unequalled Pageant of all Mankind

Photographers in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of PEOPLES OF ALL NATIONS. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

The Fleetway House
London E.C.4



Plan of the Work

The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence.

Abyssinia
Afghanistan
Albania
Algeria
Andorra
Annam
Arabia (See also Hejaz/ Oman)
Argentina
Armenia
Australia
Azerbaijan

Belgium
 Belgian Congo
Bhutan
Bohemia (See Czecho-Slovakia)
Bokhara
Bolivia
Brazil
British Empire
I. In Africa
 Angio-Egyptian Sudan
 Ascension Island
 British East Africa
 Kenya
 Tanganyika
 Uganda
 Zanzibar
 Egypt (see Egypt)
 Mauritius, etc.
 Nyasaland Protectorate
 St. Helena
 Seychelles
 Somaliland Protectorate
 South Africa
 Basutoland
 Bechuanaland
 Rhodesia (See Rhodesia)
 See also South Africa, Union of Swaziland
 West Africa
 Nigeria
 Gambia
 Gold Coast, Ashanti, and Northern Territories
 Sierra Leone
 Togoland
 Cameroon
 Zululand (See South Africa, Union of)
II. In America
 Bermudas
 Canada (See Canada)
 Falkland Islands
 Guiana, British
 Honduras British
 West Indies
III. In Asia
 Aden, Perim, Socotra, Bahrein Islands (Lahej)
 Borneo & Sarawak
 Hong Kong
 India (See India)
 Straits Settlements
 Malay States
IV. In Australasia and Oceania
 Papua
 New Guinea
 Fiji
 Pacific Islands
 See also Australia, New Zealand, Tasmania
V. In Europe
 Channel Islands
 Cyprus
 Gibraltar
 Malta
Bulgaria
Burma

Cambodia
Canada
Central American Republic (See Guatemala, Honduras, and Salvador)
Ceylon
Chile
 Patagonia
China
 See also Manchuria, Mongolia, Sin Kiang, Tibet
Cilicia (See Syria & Cilicia)
Colombia
Costa Rica
Cuba
Czecho-Slovakia (Bohemia, Moravia, Silicia, Slovakia Ruthenia)

Dahomey
Danzig
Denmark
 See also Iceland
Dominican Republic (See Santo Domingo)

Ecuador
Egypt
 Libyan Desert
England
 Isle of Man
Esthonia

Finland
Fiume
Formosa
France
 See also Algeria
French Colonial Empire
I. In Africa
 French Congo (French Equatorial Africa)
 Cameroon
 Reunion
 French Somaliland
 French West Africa and the Sahara
 See also Dahomey
 Mauritania
 Morocco (See Morocco)
 Togoland
 Tunis (See Tunis)
II. In America
 Guadeloupe
 French Guiana
 Martinique
 St. Pierre and Miquelon Is.
III. In Asia
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 French Indo-China
 See also Annam
 Cambodia
IV. In Australasia and Oceania
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 New Hebrides
 Society Islands
 Tahita

Marquesas etc.
Georgia
Germany
Baden
Bavaria
Prussia
Saxony
Wurtemberg
Greece
Greenland (See Denmark)
Guatemala

Haiti
Hawaii
Hejaz
Honduras
Hungary

Iceland
India
See also Burma, Nepal
Irak
Ireland
Italy
Italian Dependencies
Eritrea
Italian Somaliland
Tripoli & Cyrenaica
Tientsin Concession

Japan
See also Formosa
Korea

Khiva
Korea
Kurdistan (See Armenia & Persia)

Latvia
Lebanon
Liberia
Liechtenstein
Lithuania
Luxemburg

Madagascar
Manchuria
Mesopotamia (See Irak)
Mexico
Monaco
Mongolia
Moravia (See Czecho-Slovakia)
Montenegro
Morocco

Nepal
Netherlands
Dutch East Indies
Dutch West Indies
Newfoundland
Labrador
New Zealand
See also Samoan Is.
Nicaragua
Norway

Oman

Palestine
Panama
Paraguay
Patagonia (See Chile)
Persia and Kurdistan
Peru
Philippine Islands
Poland
Portugal
Portuguese Dependencies
Goa, Macao, Timor, Cape Verde Islands
Portuguese Guinea
San Thome and Principe, Angola
Mozambique

Rhodesia
Rumania
Russia
See also Azerbaijan, Esthonia, Georgia
Latvia, Lithuania
Siberia, Ukraine

Salvador
Samoan Islands
Western Samoa
San Marino
Sandwich Islands (See Hawaii)
Santo Domingo
Scotland
Serbia, Croatia and Slovenia
See also Montenegro
Siam
Siberia
Yakutsk Republic
Silesia (See Czecho-Slovakia, Germany, Poland)
Sin Kiang
South Africa Union
Cape of Good Hope
Natal & Zululand
Transvaal
Orange Free State
S.W. Africa
Protectorate
See also British Empire in Africa
Spain
Spanish colonies
Rio de Oro, Adrar Iini, Spanish Guinea
Fernando Po, Spanish Morocco
Sweden
Switzerland
Syria & Cilicia
See also Lebanon

Tasmania
Tibet
Tunis
Turkistan
See also Sin Kiang, Bokhara, Khiva
Turkey
See also Arabia, Syria

Ukraine
United States of America
U.S. Territories
Alaska
Porto Rico
Virgin Islands
Guam
See also Philippine Islands, Hawaii, Samoan Islands

Uruguay

Venezuela

Wales

Yugo-Slavia (See Serbia)

A Gallery of Contributors

More than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of PEOPLES OF ALL NATIONS



Algernon E. Aspinall
Sec , West India Committee Author, British West Indies Contributes British Empire in America



J.E.C. Bodley
Corresponding member Institute of France Author, France, etc Here writes article Spirit of France



Demetrius C. Boulger
Joint Founder Asiatic Quarterly Writes Story of Belgian Congo and British Empire in Asia



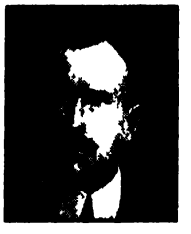
Arthur G. Bradley
Author, The Life of Wolfe, Making of Canada, Britain across the Seas Outlines history of Canada



Noel Buxton
Chairman Balkan Committee Author, Travel and Politics in Armenia Writes here on Armenia



Emile Cammaerts
Belgian Poet Author Belgium from Roman Invasion to Present Day Writes history of Belgium



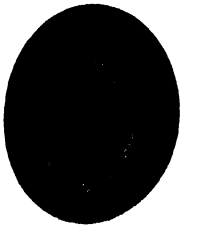
Edmund Candler
Author, The Unveiling of Lhasa, The Long Road to Baghdad Describes life in Irak (Mesopotamia)



Miss Edith F. Carey
Of Castle Carey Guernsey Author, The Channel Islands Contributes article, The Channel Islands



Sir Valentine Chirol
Late Director Times Foreign Department Author, Far Eastern Question Writes articles on India



Arthur Corbett-Smith
Author, dramatist, lecturer Author, Evolution of Modern China, etc Writes our description of China



W.H. Dawson
Author and educationalist Author, German Life in Town and Country, etc Here writes on Germany



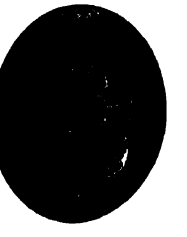
Shaw Desmond
Author, Danish Lecturer Author, Fru Danmark (in Danish), Soul of Denmark, etc Contributes Denmark



Sir George Douglas, Bt.
Lecturer in Scottish Literature Author, History of Border Counties Writes Scotland, historical



Geoffrey Drage
Author, Politician Author, Austria-Hungary, Russian Affairs, etc Writes Austria, historical



Frank Fox
Australian author and Journalist Author, Bushman and Buccaneer Describes life of Australia



Dame Katharine Furse
Daughter of John Addington Symonds. Authority on Switzerland. Describes life of that country



H. Hamilton Fyfe
Most widely travelled as special correspondents Writes descriptions of British and foreign lands



Lionel Giles
Of the Oriental Deptt , British Museum Author, The Sayings of Confucius Outlines China's history



Lord Edward Gleichen
Soldier and writer Author, With the Mission to Menelek Contributes Abyssinia, historical



Dr. Wilfred Grenfell
Supt Labrador Medical Mission Author, Autobiography of a Labrador Doctor Writes Labrador



Francis H. Gribble
Author and critic Author, Royal House of Portugal Geneva Writes historical Portugal Switzerland



Stephen L. Gwynn
Author, Highways and By-ways in Donegal, Today and Tomorrow in Ireland Outlines Ireland's History



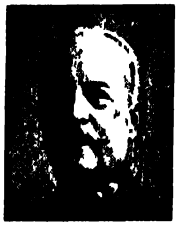
J.A. Hammerton
Author of the Argentine Through English Eyes etc Describes Argentina, Bolivia, Chile, Peru, etc



W.B. Harris
Times correspondent in Morocco Author, Morocco that Was, etc Writes historical article on Morocco



D.G. Hogarth
Keeper of Ashmolean Museum Author, Penetration of Arabia Writes history of Arabia and Hejaz



Sir Thomas Holdich
Soldier and geographer Author, The Gates of India, etc Writes descriptions of Afghanistan & Bhutan



Dr. Charles Hose
Member Sarawak Govt State Council, ethnologist Author, Pagan Tribes of Borneo Describes Borneo



Sir Alexander Hosie
Professor of Chinese Oxford Author, Manchuria, Its People and Recent History Writes Manchuria



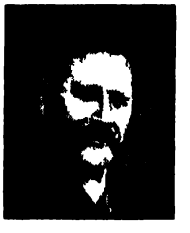
Miss Rachel Humphreys
Traveller Author, Algiers, the Sahara and the Nile Travels East of Suez Tells story of Algeria



Edward Hutton
Author of Italy and the Italians, etc Contributes our historical article on Italy



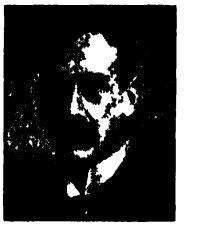
Lt. Col. H.F. Jacob
Indian Army, Political Service Author, Perfumes of Araby Writes of Aden, Perim and Socotra



Sir H.H. Johnston
Explorer and Writer Author of many works on Africa Outlines history of British Empire in Africa



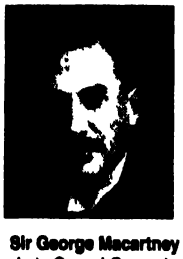
Prof. J.H. Longford
Professor of Japanese London University Author, Regeneration of Japan Writes on Formosa and Japan



Sir Sidney Low
Author, The Governance of England Special contribution on the Spirit of the British Empire



Sir Frederick Lugard
Late Governor General Nigeria Author, Our East African Empire Writes on British Empire in Africa



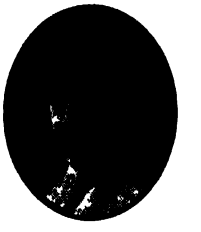
Sir George Macartney
Late Consul-General, Chinese Turkistan Contributes our article on Sin Kiang (Chinese Turkistan)



F.A. Mckenzie
Special correspondent in many lands Author, The Unveiled East Writes here on Korea, Siberia etc



Percy F. Martin
Author, Through Five Republics of South America Outlines histories of Salvador and other Republics



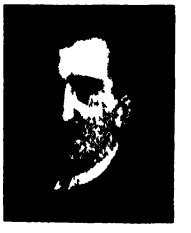
G.E. Mitton (Lady Scott)
Author of A Bachelor Girl in Burma, etc Contributes our descriptive article on Ceylon



Lord Morris
Premier of Newfoundland, 1909-1918 Writer on Newfoundland Contributes Newfoundland, historical



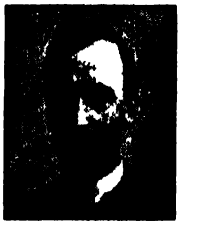
H.W. Nevinson
War correspondent Author, The Dawn in Russia and Articles on the Caucasus Describes Georgia



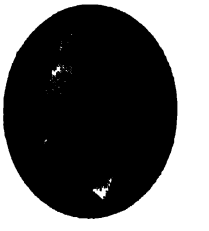
Frederick J. Niven
Author of Maple Leaf Songs and Many Canadian stories Writes our description of Canada



Sir Bernard Pares
Professor of Russian. London Univ Author, Russia and Reform Contributes the history of Russia



Canon Parfit
Late chaplain in Syria Author, Among the Druses Lebanon Describes Lebanon and Syria



Prof. Flinders Petrie
Professor of Egyptology. University College. Author, History of Egypt. Writes Egypt Historical



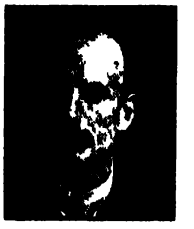
G. Ward Price
Berlin correspondent, Daily Mail. Author articles on Germany, etc. Writes Germany, Prussia



Maj. Hesketh Prichard
Well known Traveller. Author, Through the Heart of Patagonia etc. Writes on Haiti and Patagonia



Sir Reginaldrankin, Bt.
War correspondent. Author, Inner History of the Balkan War. etc. Contributes story of Bulgaria



Hon. W. Pember Reeves
Late High Commissioner for New Zealand. Author, New Zealand, etc. Describes New Zealand



Sir E. Denison Ross
Director, School of Oriental Studies. Author. The Heart of Asia. Sketches histories of Tibet, Turkey



A. MacCallum Scott
Author, Politician. Author of Barbary. Through Finland etc. Writes Algeria, Finland, Morocco, Tunis



Sir George Scott
Burmese and Siamese civil services, 24 years. Author, Burma, a Handbook, etc. Describes Burma



Ikbal Ali Shah
Afghan nobleman. Examiner in Oriental Languages, Edinburgh Univ. Writes Bokhara, Khiva, Turkistan



A. de Carle Sowerby
Explorer in China. Mongolia, Manchuria. Author, Fur and Feather in North China. Writes Mongolia



Miss Winifred Stephens
Author, From the Crusades to the French Revolution, etc. Writes our historical sketch of France



Sir Frank Swettenham
Late Gov. Straits Settlements. Author, Malay Sketches, etc. Writes Malay States, Straits Settlements



Sir Percy M. Sykes
Author, Ten Thousand Miles in Persia. Contributes historical and descriptive articles Persia



Miss Margaret Thomas
Author, traveller. Author, Denmark Past and Present Writes outline of Denmark's history



Sir, Basil Thomson
Criminologist. Author, South Sea Yarns, etc. Contributes British Empire in Australasia and Oceania



Mrs. Alec Tweedie
Writer, Traveller. Author, Through Finland in Carts, A Girl's Ride in Iceland. Describes Iceland



Mme. Gabrielle Vassal
Author, On and Off Duty in Annam Writes on Annam, Cambodia, French Indo-China



Herbert Vivian
Author, Abyssinia, Tunisia, etc. Contributes articles, Abyssinia, Danzig, Monaco, San Marino



Arthur E.P.B. Weigall
Egyptologist. Author, The Dweller in the Desert. Egypt from 1798 to 1914. Describes life of Egypt



Rev. Walter Weston
British Chaplain in Japan, 16 years. Author, Mountaineering in the Japanese Alps. Describes Japan



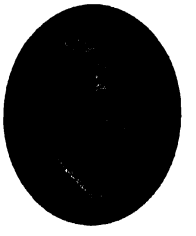
Lt.-Col. F.E. Whitton
Secretary, History of War Committee Author, A History of Poland. Outlines Poland's history



R.S. Gwatkin Williams
Lecturer and Writer. Author, In the Hands of the Senussi. Writes article Libyan Desert



H. Charles Woods
Author and traveller. Author, War and Diplomacy in the Balkans. Here Describes Bulgaria



W. Basil Worsfold
Author of History of South Africa, etc. Contributes historical article on South Africa



Edward Wright
Part-author, The Great War, 1914-19. Writes here on French Empire in Africa, etc.



Sir F. Younghusband
President, Royal Geographical. Soc. Author, Heart of a Continent, India and Tibet. Describes Tibet

Publisher's Note

Finally, the Illustrated World Gazetteer—Peoples of All Nations, running into fourteen volumes, is in the hands of esteemed readers. It was out of print for a long time. We have made all possible efforts to maintain its original flavour. It not only attempts to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, but it also tries to trace their racial origins, their history, their manners and customs. Enriched with 111 pages of coloured photographs and 12 pages of coloured maps, this totally illustrated gazetteer arranges the nations of the world in alphabetical order. Hope, it will serve the scholarly world.

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ESTHONIA TO FRANCE



MEMBERS OF AN ESTHONIAN FARMER'S FAMILY SHARING IN THE DAY'S WORK DURING THE HAY-MAKING SEASON

The Esthonian peasants are a hardy and diligent people, and the long years of oppression have imparted to them a stamina which is not lightly shaken. During the time of harvest they know no rest until the crops are safely gathered in, and young and old, of both sexes, assist in the labour. Many a peasant household is able to live and thrive on the products of its own small farm

Photo, Esthonian Legation

Esthonia

The Baltic State & Its Unconquerable People

By Florence Farmborough

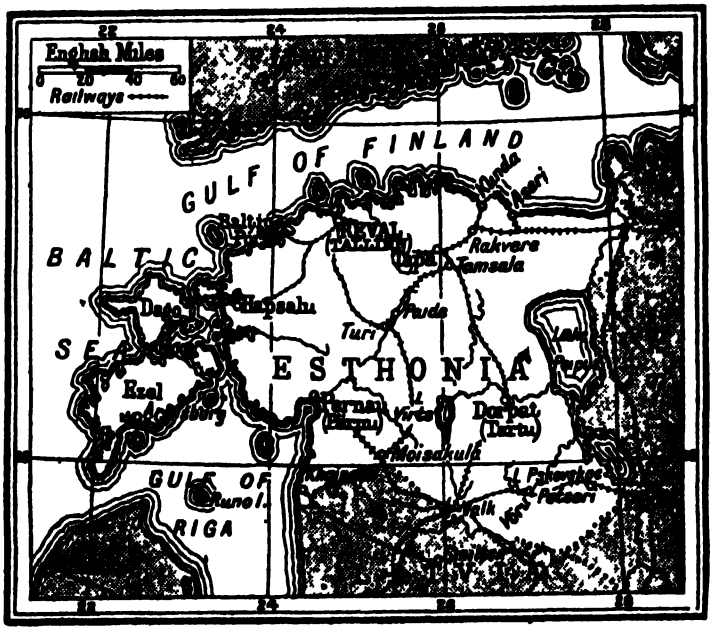
Special Correspondent of "The Times"

FROM early times the region now known as Esthonia, or Eesti, as the natives call it, has been the possession of one people. Finnish by descent, it is generally supposed they found their way into Europe on a wave of Asiatic migration, about the fifth and sixth century. Certain of these emigrant Finnish tribes settled in the north, in the country now called Finland; others in the south, in the territory which became known as Estland, or Esthland. Before they finally settled on their own coast, next door to the Finns, the Ests (Ehsts, or Esths, the aboriginal Esthonians) appear to have harried and infested the shores of Scandinavia, and their exploits as sea-rovers and pirates caused them to be feared by all dwellers on the borders of the Baltic.

The people of Western Europe have a vague notion that the inhabitants of the Baltic States, Esthonia, Latvia, and Lithuania are of the same race, speak the same language, and have the same national characteristics. One has, however, only to go among them to find out how misleading that impression is. The three peoples are of different origin, speak different languages, and are marked by totally different qualities.

So far as landscape and tillage of the soil are concerned, the Baltic States appear to possess common characteristics. They were originally covered by forests, mainly of fir and pine, but these have been cut down extensively in Lithuania, and more extensively still in Esthonia and in Lettland. Each State abounds in marshes, and each has for the most part a light soil.

The history of Esthonia is chequered, fraught with many vicissitudes. Until about seven hundred years ago, according to Esthonian writers, the country was free and self-governing, but in the early part of the thirteenth century it was overrun by Danes and Germans, who proceeded to parcel it out among themselves. Some years later the Danes sold their share of the booty to the Germans, who, in addition to the southern half of Esthonia, had possessed themselves of Livonia. These were known as the Teutonic Knights, one of those Orders of so-called Chivalry which managed to mingle sentiment and business together to their own complete satisfaction. They united Esthonia and Livonia, ruled for about two hundred years, and acquired great prosperity. Meanwhile the condition of the native



ESTHONIA: MAP OF THE REPUBLIC



HIS FAVOURITE DIVERSION AFTER THE DAY'S WORK

Despite his hoary head, the innate vigour of this old Esthonian fisherman will not sanction his retirement from the calling of his early boyhood. After a few tunes on the quaint musical instrument, he will pick up the discarded pipe and tobacco-pouch and, seated by his life-time crony, will discuss the wondrous happenings which secured freedom for his country and crowned his declining years with peace

Photo, Esthonian Legation

people was pitiful. Treated as serfs, they had no more rights than domestic animals to-day, and were shown far less consideration. On the dissolution of the Teutonic Order in 1560 the country was again split in half by alien powers. This division involved a period of some twenty years of severe fighting, in which Esthonia suffered badly. In the end, northern Esthonia passed to the kings of Sweden; southern Esthonia was taken over by Poland. But the German landowners retained possession of their property, and German continued to be recognized as the official language.

By its cession to Russia in 1721 the condition of Esthonia was by no means bettered, and for nearly two hundred years this little land remained an insignificant portion of the Russian empire. But the Esthonians continued to wage a tireless warfare on behalf of their nationality. In spite of almost overwhelming opposition and unceasing persecution, they steadfastly refused to relinquish their national consciousness and never ceased to cherish the hope of freedom. Meanwhile the German barons continued to practise their arbitrary methods, and the country remained virtually under their control. The Esthonians were not allowed to possess land of their own, and any one of them could be turned out of his homestead at a moment's notice, nor could he invoke the law as a protection. So late as the second half of the eighteenth century the barons refused to cease selling their labourers.

After the cession to Russia the Esthonians were thus under two masters —the land-owning Germans and the Russian official class. These task-masters, as a rule, were found in close alliance. As the barons possessed the only good houses, and lived usually in comfort and were able to offer a quite lavish hospitality, it was natural that the officials should be willing to make friends with them, and to adopt their contemptuous views of the native peasantry. Now and then, however, the shifting policy of the Tsardom would compel the authorities to favour the

natives and to snub the barons. The Esthonians never failed to take advantage of such opportunities to improve their methods of agriculture, to push their way into local government, and to extend their hold on commerce. They were determined, too, to secure a proper system of education, for they were preparing themselves consciously, if secretly, for the day when their desire for freedom would be satisfied and they would be left to manage their own affairs.

It seemed in 1905 that the day had come. Russia was seething with a revolutionary spirit. The Tsardom had been disgraced by its scandalous and feeble management of the war against Japan. In many places the peasants rose and attacked the barons, burned their castles, chased them and their families over the frontiers, and attempted to seize the land.

They did a great deal of mischief to their cause as well as to their oppressors. The risings were put down savagely ; the Esthonians were worse off than before. Yet they were not discouraged. They had forty newspapers



ESTHONIA'S HOPE IN HER RISING GENERATION

The establishment of the Republic has wrought many changes in the life of the Esthonian people. A happier life than that of this peasant-farmer is undoubtedly awaiting his little grandson, who, with head pressed caressingly against the crude farm implement, seems to indicate his determination to devote his energy to the soil of Esthonia, from which he is justly proud to have sprung

in their own language, and with these they kept the national spirit active. But not until 1917, when the Russian revolution had brought about the complete downfall of the Tsarist régime, were they able to manifest their strength. The Russian Provisional Government granted them autonomy, and the decree to that effect, issued in April, 1917, restored northern Livonia to Esthonia,

Despite this rebuff the National Government, with Constantin Paets at its head, continued to hold its own, and on Feb. 24, 1918, proclaimed Esthonia an independent republic. Then, however, Germany, anxious to make peace with Soviet Russia, marched into Livonia and Esthonia, captured Reval, and thence threatened Petrograd. Lenin was compelled to come to terms, and by



DISTINCTIVE PERSONAL ADORNMENTS OF ESTHONIA

The large breast buckle is the all-important and the most interesting of the various silver trinkets which add such an original touch of beauty to the otherwise simple national dress of the peasant-woman. The custom of wearing this novel and striking ornament, generally finely chased and embossed, dates back innumerable years, and figures in many old pictures of the Esthonian peasantry

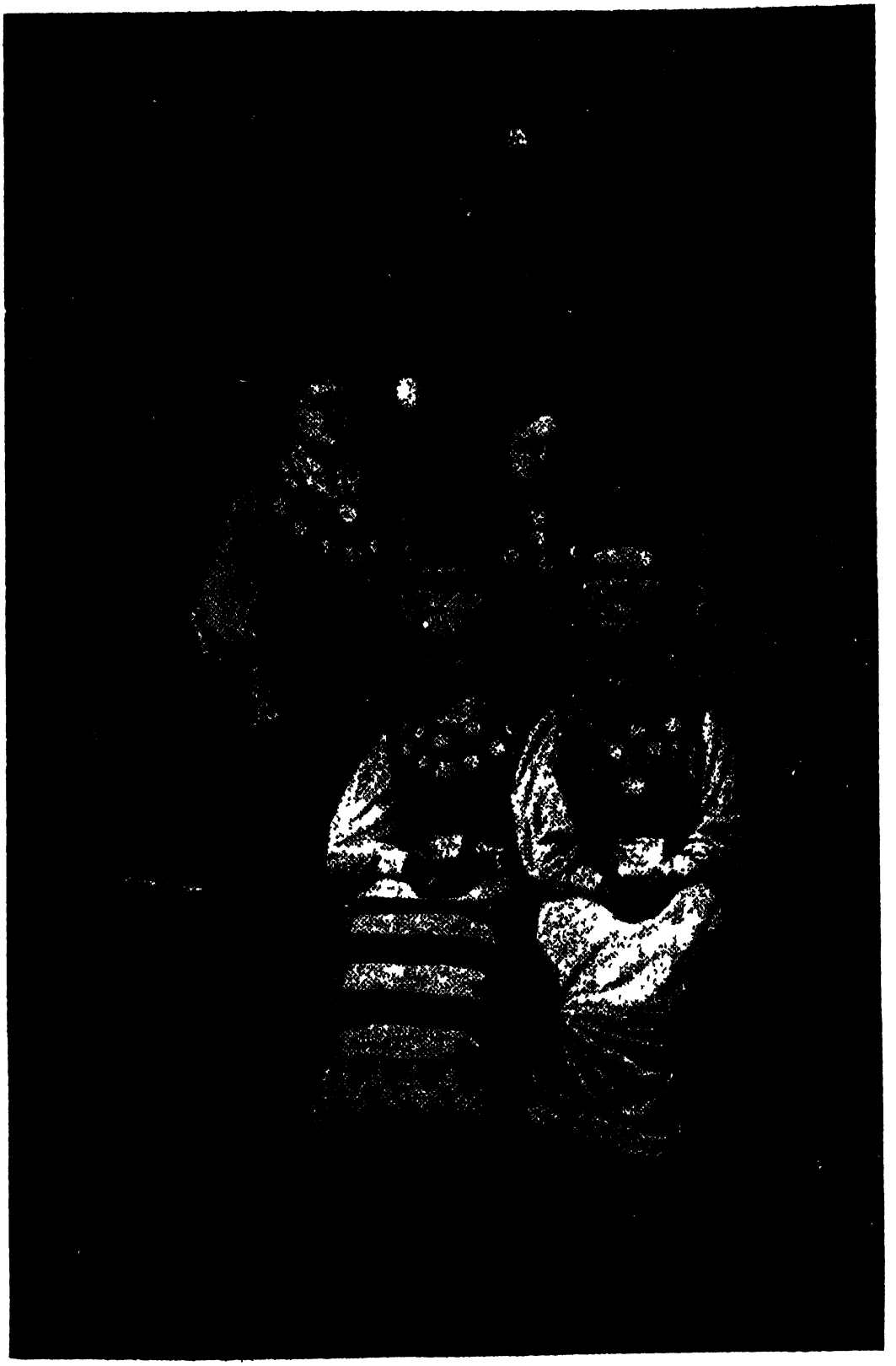
Photo, Esthonian Legation

which thereby recovered its former ethnic frontier on the south.

A National Council was elected by universal suffrage, and a National Government, staffed only by Esthonians, was set up in the following July at Tallinn (Reval), the capital town. Later in the year, when it had been decided to hold a Constituent Assembly, the Bolshevists, who by this time had seized supreme power in Russia, brought about the dissolution of the National Council.

the Treaty of Brest Litovsk, Esthonia and Livonia were to be evacuated by the Bolshevists and policed by the Germans. The Baltic barons, who had bitterly resented being ignored by the Esthonians in their choice of ministers for the National Government, hailed this development with unrestrained joy, and the situation promised to become serious for Esthonian freedom.

Hemmed in on all sides by German opposition, for the Baltic barons had



MODELS OF INDUSTRY AND WOMANLY TIDINESS

A good deal of the manual work at home and in the fields falls to the share of these Esthonian women, who dwell in the neighbourhood of Lihula, and the firewood stacked so neatly in the background speaks of a labour that demands both patience and physical endurance. But there is one day in the week when, arrayed in Sunday-best, they may sit at ease beside their cottage doors

Photo, Esthonian Legation

2022



OLD TIME ESTHONIAN COSTUMES THAT HAVE BEEN ALMOST SUPERSEDED BY MODERN FASHIONS

Handiwork has always flourished in the homes of the Esthonian peasantry, but the beautiful old country costumes, rich in embroidery and gay with trinkets, have been replaced by more modern and decidedly less attractive garments. The handsome costumes seen in this photograph are now almost obsolete, but a certain type of national dress is still in existence in the Petseri district, and the inhabitants of the several islands belonging to Esthonia continue to cling with praiseworthy pertinacity to the prettily-coloured and beaded attire of an earlier generation

Photo, Esthonian Legation

made the most of the opportunity which they hoped would restore to them their former prestige as owners of two-thirds of the land, and had given the German military officials their full support, the Paets Government appealed to the Allied Powers. Great Britain was the first to realize the necessity for intervention on their behalf, and accorded them recognition as a de facto independent government on May 3, 1918; and before the end of the month Esthonia was recognized as a de facto independent State by both France and Italy.

It was not, however, until the German power had been shattered on the battlefields of the Western Front that the German soldiers were recalled from Esthonia. But the evacuation of the troops was effected in such a manner as to afford every possible opportunity for the invasion of the country by the Bolshevists, who swarmed across the frontier, pillaging and murdering as they advanced.

Resistance to Bolshevist Invasion

The Baltic barons openly sided with the Bolshevists, and they were supported by Germany. But just as steadfastly as the Esthonians had stood up for their rights against the Germans, so now did they exert their energies to check the advance of the invaders, and to save their country from the blight of Bolshevism.

Much could be written of the stout resistance and wonderful patriotism of the handful of Esthonian soldiers who, poorly-clad, poorly-fed, and for the most part quite untrained, rallied in such magnificent manner round the national flag. But help was at hand. In December, 1918, a British fleet under Admiral Sinclair made its appearance at Reval, carrying military stores; and, shortly afterwards, Finland, already an independent republic, came to the assistance of her kinsmen with men, munitions, and money.

This timely aid brought considerable relief to the native people so hard-beset, and before the end of February, 1919, the Bolshevists had been driven beyond the frontier. After a brief respite new attempts to invade the country were made, but were repulsed, and less than a year later an armistice was signed. On Feb. 2, 1920, peace was concluded, the full independence of Esthonia being recognized by the Soviet Government, and to-day Esthonia, after one of the longest struggles for national freedom on record, is numbered among the free nations of Europe.

Records of Esthonia's Troubled Past

Before passing from this brief historical survey of Esthonia to the brighter and more promising conditions of the country at the present day, it would seem fitting to emphasise that the deplorable condition of the Esthonians in past times had not escaped the notice of other European nations. The accumulation of chronicled material in this connexion is surprisingly great, but it must suffice to make mention of three instances which deal directly with the matter in question. One of the first to become aware of the sorry condition of these people was the Polish king, Stefan Bathory, who, in 1561, when taking over Livonia, the southern part of Esthonia, openly asserted that of all the oppressed races of the world, the Esthonians under their despotic rulers had experienced the greatest sufferings and humiliations.

Demonstration of Papal Sympathy

So widely spread were the rumours of this pitiless persecution that they reached the Pope's ears, and more than once in his indignation did he admonish the rulers of the Esthonians, but to no effect. It is to this period that Jodocus Crull, the German physician and writer, who spent many years of his life in England, where some of his most important works were written, alludes when describing the Esthonians in his book, "The Antient and Present State of Muscovy," published in 1698: "They are the greatest Slaves in the World, but it is alledged against them, that if they were not kept under such a severe Subjection they would be always endeavouring to recover their Liberty,



NETTING AS A NECESSARY HOME CRAFT OF FISHERFOLK

The household duties accomplished, the fisherman's wife attends to the nets that play such an important rôle in the homes of the shore-dwelling peasantry, for sea-fishing affords them more than a partial livelihood. Along the jagged sea-coast they build shelters for their implements; and fishing also forms the chief occupation of a large number of Esthonians living in the vicinity of Lake Peipus

of which they have given some Proofs, when ever any Occasion presented."

The period during which the entire land, both North and South Esthonia, was under Swedish rule forms the only respite in this cruel oppression, and to this day that régime is spoken of as the "good Swedish times." The condition of the people was then considerably ameliorated, and the power of the German knights and nobles greatly reduced, they having been deprived of their so-called privileges, one of the chief of which was the right to issue sentence of death over the peasants (jus vitae et necis).

But night again enveloped the country when it passed into the hands of the Russian Tsars, and slavery of the worst type may be said to mark this era. The following report issued in 1735 to the Russian Government by Baron Rosen, a Baltic Baron and Land Councillor (residierender Landrat), is eloquent of the antagonism manifested towards the peasants by the German nobility:

I. The peasants belong body and soul to, and are the property of, the landowner.

II. They may not own property, but may only collect it for their lord, who has right to dispose of same at will.

III. There is no limit to the landowner's power in respect of taxation of the peasants, or of the degree of their slavery.

IV. According to the will of their lord the peasants are to receive punishment, against which no appeal can be made.

In 1816, a year worthy of mention,



Photo, L. & P. Parikas

ESTHONIA : GIRL-BRIDE FROM OESEL ISLAND

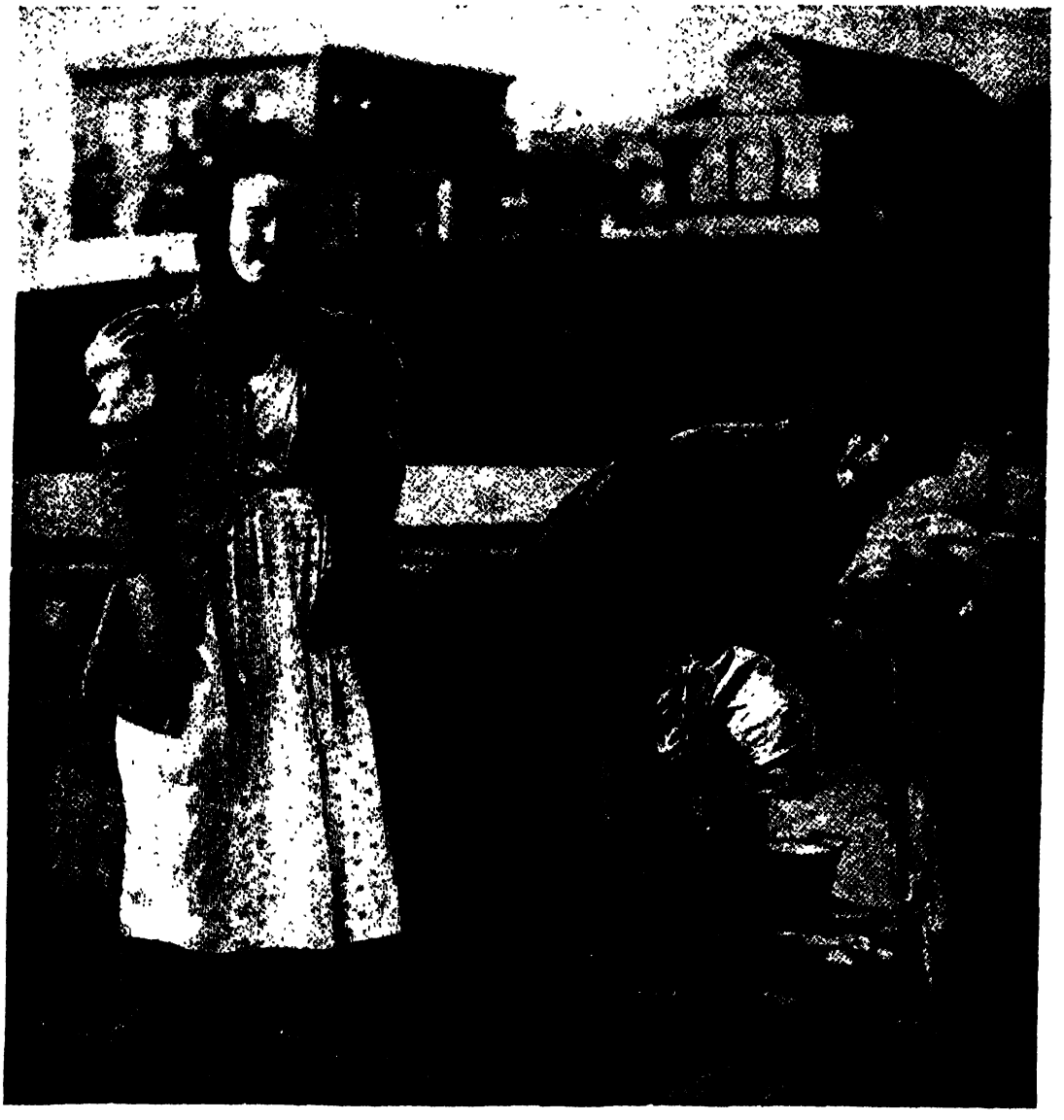
A dainty figure is this bride of the people, posing demurely for her portrait, fully aware that her nuptial finery with the quaint headdress, almost Eastern in its dimensions, is not unbecoming.



ESTHONIAN "MARGUERITE" AT HER SPINNING-WHEEL

Woollens are in great request on the island of Oesel, or Saaremaa, as the name is in Esthonian, where the winds are rough and piercing for several months of the year. During the warm days of summer this comely young housewife is often seen sitting outside her humble home in the sunshine, spinning the wool that is to provide warm garments for herself and family

Photo, Esthonian Legation

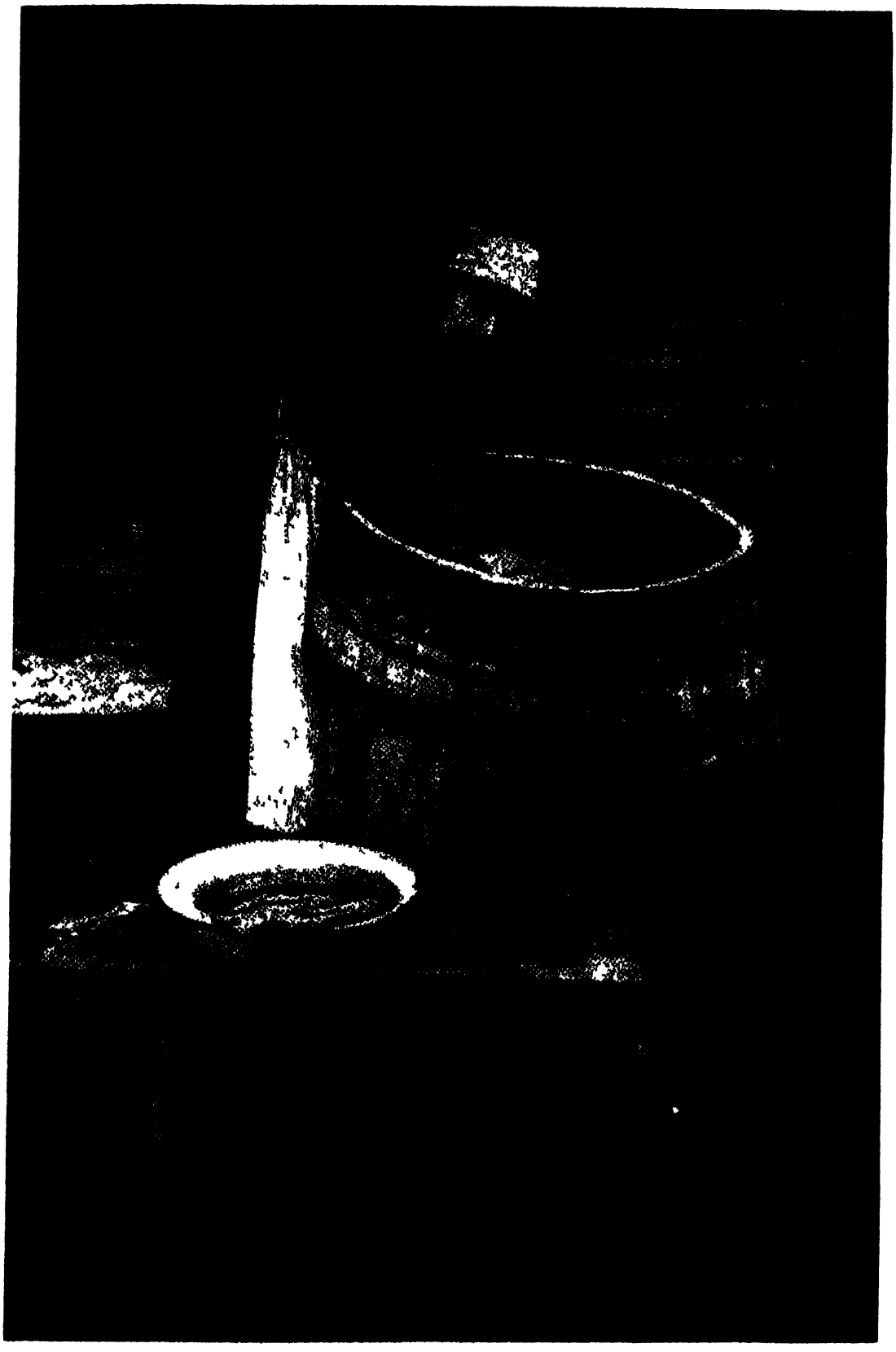


OPEN-AIR LAUNDRY OF THE ESTHONIAN PEASANT WOMEN

Peasant washerwomen, such as these, prefer the river to the most up-to-date washtub. The women of the mainland have little liking for bright colours and gaudy trinkets, and their sobriety of dress is in striking contrast to the brilliant costumes worn by the islanders; but the art of needlework flourishes and embroideries of much artistic beauty are produced

slavery of the peasants was formally abolished, nevertheless, their property and belongings were declared annexed by the barons, and, according to the words of one of the land-owning aristocrats: "The complete conquest and subjugation of the land was brought to a finish by the German barons in the year 1816." Not until nearly fifty years later were laws passed which accorded to the Esthonians the privilege of buying land for themselves.

One does not usually look for an exuberance of racial vitality in a people who had been bound in serfdom to foreign powers for hundreds of years, whose goings and comings had been ordered by hostile super-lords, and whose very existence had been continuously in the hands of merciless tyrants; yet in the history of Esthonia we have one of those instances—the Great War brought to light not a few of them, that of Czechoslovakia among the number—where a nation, holding its own against overwhelming odds, had from generation to generation passed on the great hope, without which it would have been utterly wiped out—the hope of one day regaining its freedom.



HARD WORK DONE CHEERFULLY AT THE THREE-LEGGED WASHTUB

Her cheerfulness never forsakes her, for the Esthonian housewife is a born manager, and is never so happy as when she is cleaning the interior of her little wooden home or scrubbing the family linen in the primitive washtub. And she is often heard singing over her work, for her store of songs is unlimited and helps her to beguile the longest day



OPEN-AIR GYMNASIUM DURING DRILL DISPLAY

On this spacious ground many sons of Esthonia have received their first instruction in gymnastic exercises Esthonian names are now beginning to figure on the list of champions in the world of sport, for the athletic propensities of the Esthonian are developing rapidly, and he realizes that soundness of body spells soundness of mind, both important factors in the building up of a nation



WHERE PHYSICAL SKILL IS PUT TO THE TEST

The training in the Esthonian officers' school embraces all branches of military discipline. Everything tending towards the promotion of physical fitness is given a front place. Here, in the courtyard, groups of the men have assembled for drill, while in the foreground a few devotees of the sword are practising fencing, good swordsmanship being naturally essential to military training

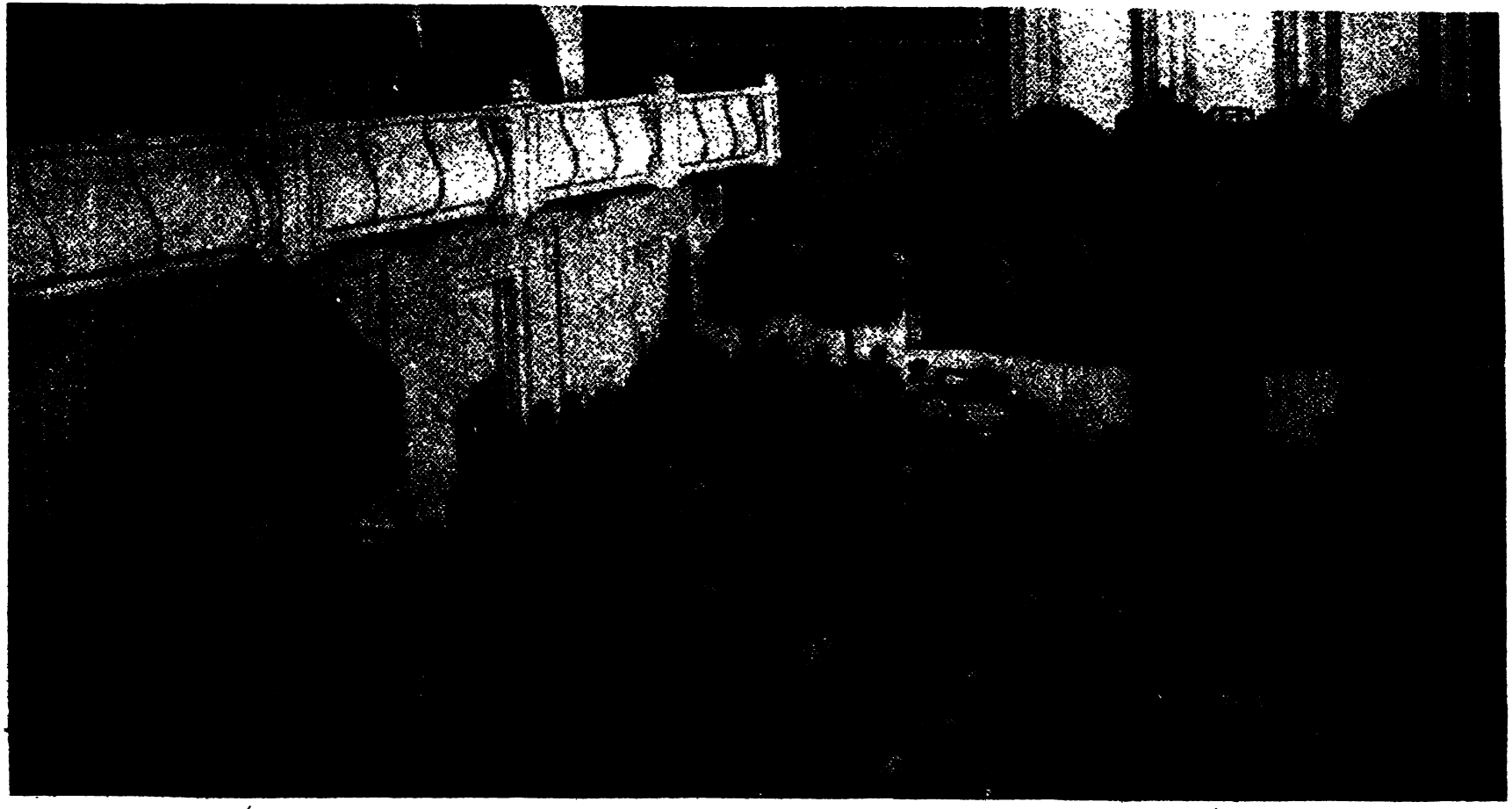
Photos, Esthonian Legation



STALWART MEMBER OF ESTHONIA'S FLYING FORCE

Round the new national flag of Esthonia the pick of the young strength of the Republic is mustered. The miniature navy has no lack of able young seamen, the army is 15,000 strong, and a fine body of men is attached to the air force. This is a type of Esthonian airman; determination is written on his face. "For Valour" is written on the small cross on his breast

Photo, Esthonian Legation



LAYING THE FOUNDATION OF A STATE: CONSTITUENT ASSEMBLY OF ESTHONIA IN SESSION

To carry on a war of life and death, and at the same time to build up a State, would seem almost beyond human possibility. Yet Esthonia accomplished this gigantic task. A Coalition Government, an outcome of the Esthonian Diet, took over the administration in the summer of 1917, and having proclaimed her sovereignty and established her own political life, Esthonia set up a Constituent Assembly which, in June, 1920, passed the Constitution of the Republic

Photo, Esthonian Legation



GIRL SCHOLARS OF AN AGRICULTURAL SCHOOL DANCING DURING THE HOUR OF RECREATION

Fifty years ago the Esthonian people were eager to establish agricultural schools for themselves, but it was not until 1914 that the Russian Government gave its permission, and that only on condition that the training should be conducted in the Russian language, At the present day some twenty public agricultural schools are to be found in the country, many of which have a four years' course, six months of each year being devoted to the theoretical part of the schoolwork

Photo, Esthonian Legation



REAPING THE RYE HARVEST ON A PEASANT FARMER'S HOLDING IN THE DISTRICT OF DORPAT (TARTU)

Rye is extensively cultivated in Esthonia and forms one of the principal crops of the country. Important changes have been brought about by the Land Reform Act, and in the place of the large estate-holders a class of small landowners has been created. The land is receiving careful attention at the hands of these native farmers who have still many difficulties to cope with, chief among them being, perhaps, the lack of agricultural implements and machines

It was towards the middle of the nineteenth century that a new element found expression in the country. An educated class of Esthonian, an intelligentsia, began to exercise its influence, and it was to this class that the masses of the people turned for support when, as a result of the recent Russian revolution, the administration of the country passed over to them. Profound thinkers, many of them cultured men of the world, no finer diplomats could have been chosen; and these were the representatives of the people who have so successfully directed the nation's fortunes in the face of such stupendous difficulties

During the struggle with Bolshevist Russia the Esthonians never ceased to carry on the building up of the Republic, and on the conclusion of peace the work of reconstruction went forward by leaps and bounds. Their position now secure, the people collaborated wholeheartedly to further the economic development of their country. They set to work to get their finances in order, and for some time past have been able to balance their budget. The Constitution of the Esthonian Republic, passed by the Constituent Assembly in June, 1920, has been in force since December of that year

The Esthonian system of education is admirable. From the elementary schools, which number well over 1,200, promising boys and girls pass to grammar schools, and thence to the University of Dorpat (Tartu), which is once more doing work worthy of its long and famous history, and has 3,500 undergraduates on its roll. This university, founded in 1632 by Gustavus Adolphus of Sweden, was reopened in 1919 as an Esthonian seat of learning, and is supported by the government Elementary education is



OLD BUT EAGER FOR THE WORK OF RECONSTRUCTION

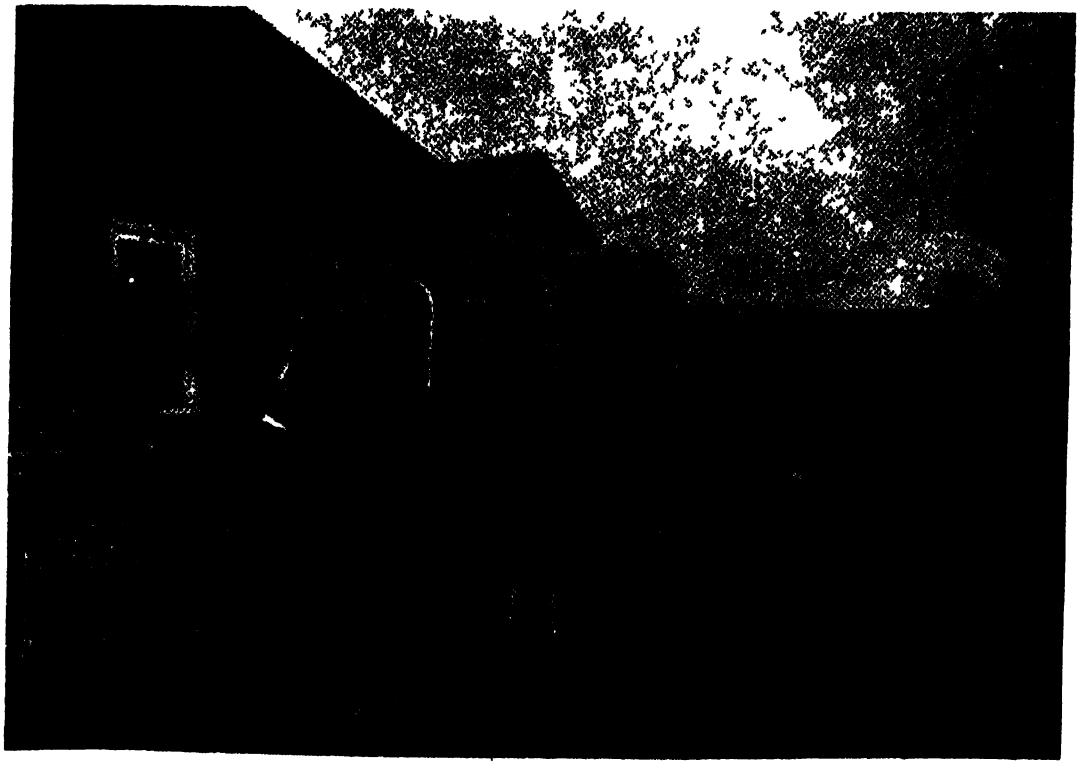
He is made of unconquerable stuff. In his veins runs the blood of a race whose spirit of nationality Danes, Swedes, Germans, and Russians vainly tried to subdue. This old Esthonian, grown grey under Russian skies, hearing that Esthonia had received her freedom, packed his goods on a wheelbarrow, and returned to his native country, there to lend a hand in building up the new Republic

Photo, Florence Farmborough



HOW THE SHEEP IS SHORN OF ITS FLEECE IN ESTHONIA

Despite numerous war pilferings and appropriations, Esthonia still possesses large stocks of domestic animals, including cows, horses, sheep, and pigs. Women and girls take a prominent part in tending this livestock, and in the sheep-shearing season it is not unusual to see quite a young girl shearing in masterly fashion the coat of wool from an animal which, with legs bound, is stretched across her knees



MODEST HOMESTEAD OF MODERN FARMER

Dotted here and there about the great plains of Esthonia, buildings such as these may be seen. They are the homes of the peasant-farmers to whom the Agrarian Reform Bill has proved of such vital importance Many of these homes are prettily situated among luxuriant fruit trees. Dairy-farming, bee keeping, and the care of rabbits and poultry are common among the small landowners

Photo, Esthonian Legation



TOILING IN THE RYE-FIELD IN THE GLARE AND HEAT OF THE DAY

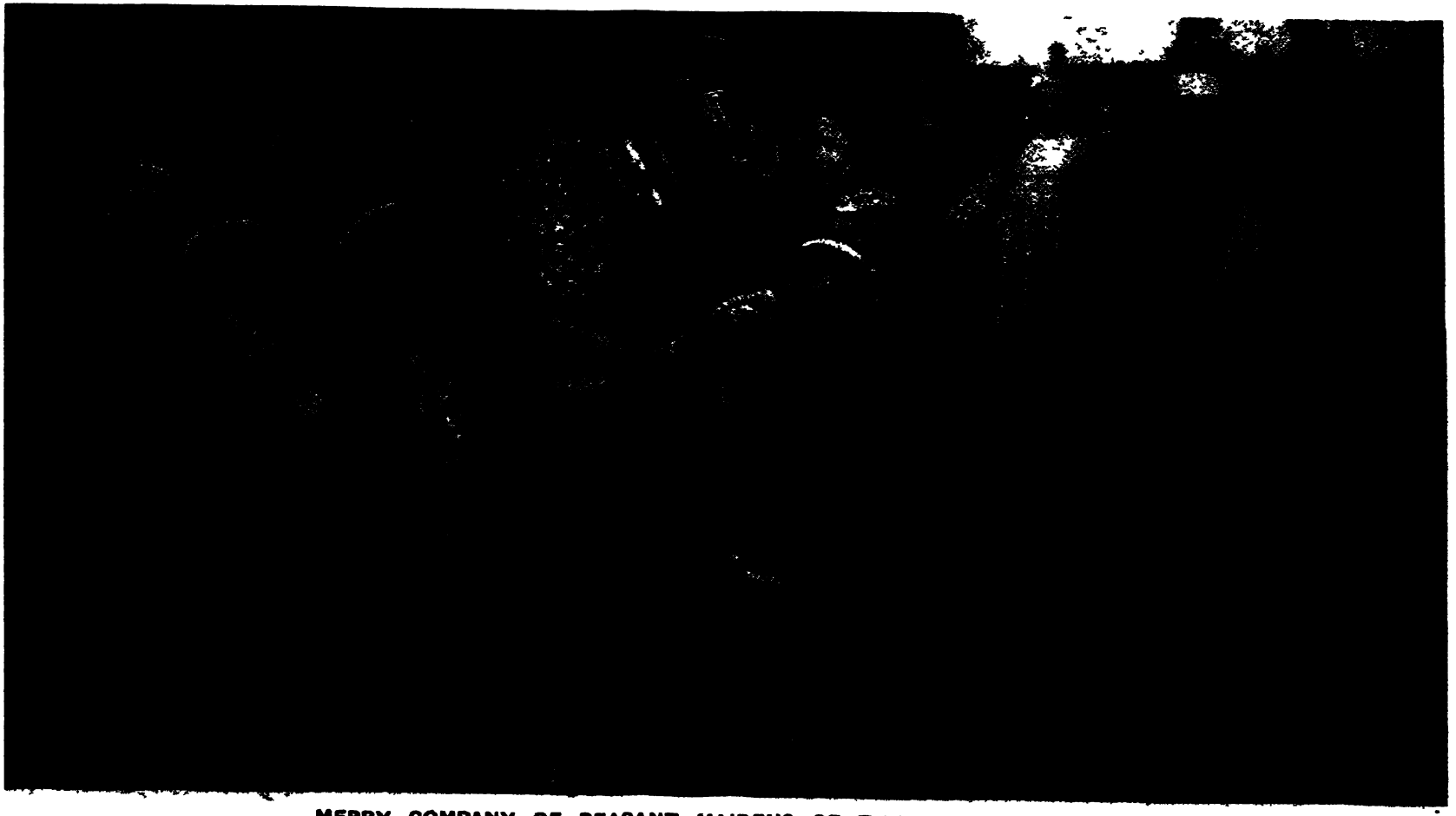
Esthonia is primarily an agricultural country, and about two-thirds of the total population live on the proceeds of agriculture. Naturally intelligent and diligent, the peasant makes the most of his holding, and is repaid by the fine crops which result from his labours. He is an enterprising personality, and his thirst for knowledge makes him eager to follow the world's events in book and newspaper



WHERE THE AGRICULTURIST HAS FULL SCOPE FOR HIS ACTIVITY

An eight-hours day does not appeal to him—while there is work to be done, he is willing to do it. The long winter calls for a certain amount of effort on the part of the Esthonian countryfolk, but they are a vigorous people, and no sooner does the snow, which covers the ground during most of the season, disappear, than they are out in the fields working from early morn until eve

Photos, Esthonian Legation



MERRY COMPANY OF PEASANT MAIDENS OF THE PETSERI DISTRICT

Hand in hand they stand demurely in a circle, with aprons tied correctly under their arms and coloured kerchiefs wound tightly round their heads. As the musician, seen in the centre of the ring with his concertina, plays the opening chords the dance begins, and soon the soft musical strains are all but lost in the whirl of flying skirts, the stamp of dancing feet, and the gay merriment of these happy Esthonian peasant girls

obligatory and gratuitous; the result of this is that there are hardly any illiterates in the country, while the general level of intelligence is decidedly high. Formerly the education had been conducted in German and Russian; to-day the Esthonian language, which belongs to the Ugro-Finnish branch of languages, is compulsory in all schools. Nevertheless, the minority of the population, Germans, Russians, Swedes, and Letts, are guaranteed education in their mother tongue.

A musical language, differing but little from that of the Finns, which has been described as the "Italian of the North," the difference being similar to that between the Swedish and Danish tongues, the Esthonian language lends itself favourably for song, its richness in double vowels making it very pleasant to the ear, but that it should have been preserved at all is a marvel. Apart from the Reval Esthonian there are two more important varieties of local dialects, but the first-mentioned is now generally accepted as the language of literature, and it is the strong tendency for this one, that is used in writing, to swallow up the other two.

Esthonian Love for Mother Earth

Esthonia is not a land of great beauty or of great wealth, yet its people are devotedly attached to it, and those who have emigrated generally band together in little communities, speak among themselves their own language, and look forward to the day when they will go back to their swampy homeland and cultivate the family farm.

The hunger for actual possession of land has always been acute with the Esthonian, and finding it impossible to satisfy it in his own country, he, in the circumstances, was nothing loath to start life afresh in an alien land, where property might be cheaply purchased and held with security. Russia, Siberia, the United States, and Australia have absorbed a large number of these emigrants, many of whom, however, upon the establishment of the Republic, have returned to their native country.

The Esthonians are a hardy people, and of the three nations who inhabit the Baltic states it is generally held that they have the largest share of vigorous character and the most active minds. They are not a people with much charm of manner, though the more widely educated and travelled class is decidedly attractive, in addition to being energetic and competent.

Business Preferred to Social Amenity

In Russia the Esthonians were not much liked. They kept themselves to themselves, they were too sober and industrious, and they were hard in their business dealings. As a rule, they made money by a trade—a large proportion of the skilled artisans in Petrograd were Esthonians—and put their savings into house property. If one had to settle any affairs with them, they struck one as being uninterested in any but the business aspect of the matter. They give no trouble so long as they are not interfered with, but neither do they take any trouble to be agreeable; yet hospitality is one of their outstanding qualities and, provided they have no cause to mistrust him, the stranger is ever welcome within their gates.

The intellectual as well as the commercial life of Esthonia has its centre at Reval, a popular watering-place and a fine port at the mouth of the Gulf of Finland, practically ice-free, it being inaccessible only to small merchantmen without the aid of ice-breakers for a period of about three weeks.

Capital with a Great Future Before It

Reval, or Tallinn, as it is now known in Esthonian, is a pleasant city, with neat, quick-running cars, and busy streets, and has about 130,000 inhabitants. Founded in 1219, its excellent position as a seaport soon made it one of the most important cities of the Hanseatic League. Its former commercial greatness has in no wise diminished, and its trade is increasing every year, and there can be no doubt but that it will in time prove to be one of the most important seaports of the



FIVE O'CLOCK TEA OF THE ESTHONIAN LABOURER

Like most inhabitants of cold countries these peasants eat and drink a great deal, but their tastes are not exorbitant, and black bread and weak tea form for them quite a satisfying meal. They are, for the most part, endowed with a lively temperament and a keen sense of humour, and a favourite pastime is the recitation of short poems or amusing stories

Photo, Florence Farmborough

Baltic. The town contains numerous relics of the Middle Ages, and history has left its mark on many a crumbling church and castle. The finest grand opera house of the country is in Reval, a truly magnificent structure, completed just before the war, and erected entirely by voluntary contributions of the people. Towards the end of June, Reval is crowded with country folk attending the fair, which lasts ten days. Few picturesque costumes are to be seen; the men wear cloth suits and felt hats; the women go in very little for gay colours. The population of the country is close on 2,000,000, about 96 per cent. of whom are Esthonians; the rest are Germans, Russians, Swedes, Letts, and other nationalities. The religion of nearly five-sixths of the population is Lutheran Protestantism.

Very fond of poetry, the people seem to possess an inborn talent for improvising verses, chiefly of a personal character. Many an old Esthonian peasant-woman, while unable to read or write, can improvise poetry and relate stories for hours on end without the repetition of a single line or event.

In the eyes of a large percentage of Westerners, Esthonia appears as a country emerging for the first time above the horizon. Yet it has a literature dating back to the seventeenth century, and can rank high for its wealth of songs, tales, and folklore, largely tinged with melancholy and pathos.

There is an Esthonian saying, "Haeda oepetab" (Danger teaches us), and it may be that the very danger which dogged the footsteps of this intrepid people during seven centuries has been an essential factor in the preservation of the nation, and has contributed in no small degree to the building up of the Esthonian character.

A Catholic catechism was the first Esthonian book to be printed. This actually appeared in 1517, and was followed by other devotional works,

the first complete translation of the Bible appearing in 1739.

No better example of the extreme richness of the traditional literature of the Esthonians could be given than the collection by Dr. J. Hurt of 45,000 popular songs, some 8,000 tales, 52,000 proverbs, 40,000 riddles, and 60,000 items of popular superstition. Apart from this, no fewer than 13,500 folk-melodies have been collected by a society of Esthonian students. Foremost among the " glorified Esthonian peasants uttering their hearts to the world " are the names of Kreutzwald and Koidula; these are the living voices of Esthonia. Frederic Rheinhold Kreutzwald (1803-1882), the son of a peasant, has through his remarkable work, " Kalewipoeg " (" The Son of Kalew "), earned for himself an immortal name in the world of poetry. This great epic poem, which has been compared and is said to be able to rank with the " Iliad " and the " Odyssey," consisting of nearly 20,000 verses, relates the life and deeds of heroism of the national hero Kalewipoeg, presumed to have lived in the twelfth century, not long before the conversion of the Esthonians to Christianity. For many years Kreutzwald carefully collected among the peasants all fragments of songs, legends, and sayings handed down by oral tradition, relating to this hero, and having amassed no fewer than 2,000 varieties, he united them into a vivid, harmonious whole, thereby performing for his country much the same service that Lönnrot, some thirty years previously, had accomplished for Finland in the great Finnish poem " Kalevala."

The poetess Koidula, daughter of J. W. Jannsen, who in 1857 founded the first Esthonian gazette—" Perno Postimees "—made her way into the heart of the Esthonian people by her beautiful works which, describing with a profundity of feeling the grief and misery of her race, have, despite many



CELEBRATING A BIRTHDAY AMONG THE PEASANTRY

Seated to the right of the group is the " leading lady " in whose honour a few guests have assembled. Food and drink are never far away on such occasions, the idea of a party being mainly a succession of meals. So intense was the excitement when the camera appeared that nearly an hour passed before the group was arranged to the complete satisfaction of the birthday heroine

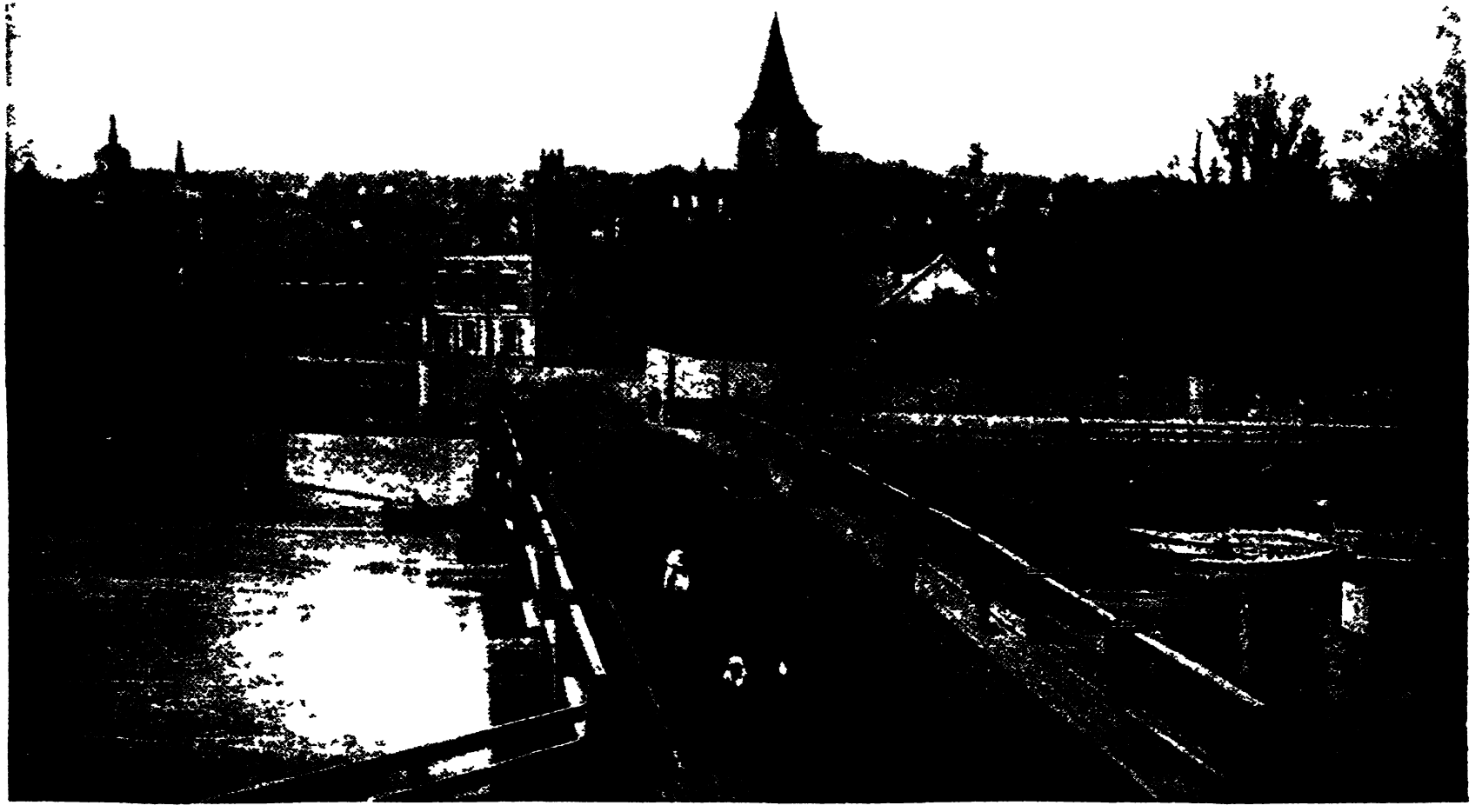
Photo, Florence Farmborough



DRAWING SAD COMFORT FROM FAMILY PRAYER AT THE GRAVESIDE OF A LOVED ONE

In town and hamlet of the Petseri district the devastations of warfare are fast disappearing under the healing hand of Time; but the gravevards remain eloquent of the ravages wrought among human lives. Well for those who have a knowledge of the last resting-place of their lost ones, and who, like this humble family, may seek comfort at a grave, there, candle in hand, reverently to kneel and whisper prayers for the soul of the departed

Photo, Esthonian Legation



STREET LIFE IN THE HISTORIC TOWN OF DORPAT, ESTHONIA'S SEAT OF LEARNING

Dorpat, or Tartu, as the Esthonians now call the town, has for centuries been celebrated for its university, which was founded in 1632 by Gustavus Adolphus, King of Sweden. During the wars with Russia in the early part of the eighteenth century, it took refuge in Sweden, but was reinstated in 1802 by the Russian Emperor, Alexander I. In 1919 the university was reopened as an Esthonian seat of learning, and has now 3,500 students, men and women, on its roll

attempts at imitation, no equal in the language.

Music, too, plays an important rôle in the life of the people. There are many small villages possessing local and musical societies in which a lively interest is taken by both young and old. That the people thoroughly understand the aesthetic value of music and of art is plainly proved by the large variety of first-class entertainments, including modern operas, symphony concerts, and ballets, constantly held in nearly all Esthonian towns.

The climate is generally temperate, but the winter is longer and more severe than in either Latvia or Lithuania. To make up for the long, cold winter, the summer is usually hot, although this warm weather is of very short duration. The chief crops are flax, rye, oats, barley, and potatoes. Clover and timothy grass provide excellent fodder for the cattle. Agriculture is the chief occupation, and is worked on almost all the large farms on a scientific basis. Many of the large estates of the Baltic barons were distributed among the peasants by the Agrarian Reform Bill, 1919; others were taken over by the government on the ground of mismanagement, and were also parcelled out to the native farmers.

The confiscation of estates is spoken of by the Esthonians as "righting a seven hundred years' old injustice." It is also defended as a measure necessary to the building up of the new State, that is to say, it is counted on to gain the support of peasant proprietors, who have a solid interest in the permanence of the republic, and who will be entirely loyal to it, as the Germans could hardly be.

The Germans of Esthonia and of the other Baltic States are in a melancholy position. They have lost the appointments they held in Petrograd, in the Russian diplomatic service, and in the Tsar's army and navy. Whenever in pre-war Russia one came across an



CHRISTMAS PARTY STARTING OFF FOR A "JOY RIDE"

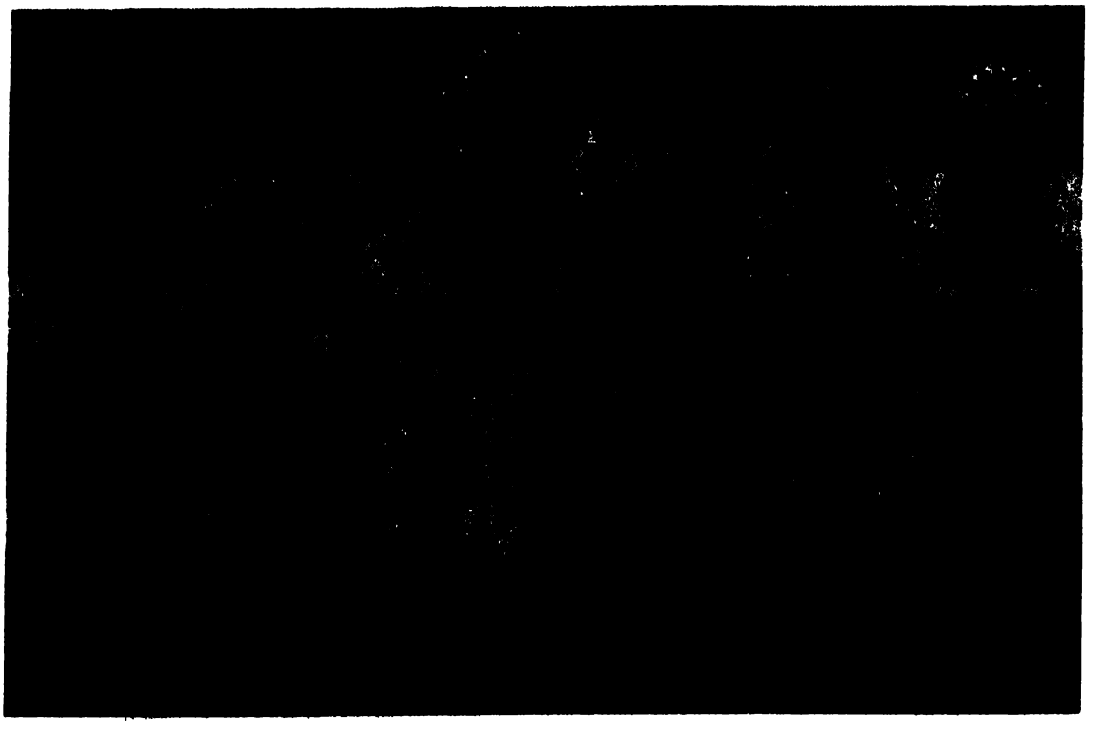
Owing to their northerly position the Esthonians have a variety of winter sports, and the abundance of snow provides them with a definite sleighing season. Only those who have experienced it can understand the fascination of a country drive in midwinter, when the sleigh skims the crisp snow and silence is everywhere, save for the muffled thud of flying hoofs and the jingle of bells



IN A COTTAGE COURTYARD ON THE ISLAND OF MOON (MUHU)

In her mitre-shaped headdress this young Esthonian presents an attractive picture. Embroidery is one of the chief handicrafts of these peasant women, and special attention is given to designs on stockings and gloves. These articles figure conspicuously among the regulation gifts presented on marriage, and exquisitely-worked samples may be seen in the National Museum at Dorpat (Tartu)

Photo, Esthonian Legation



HOW THE RUNO ISLANDERS CELEBRATE A MARRIAGE

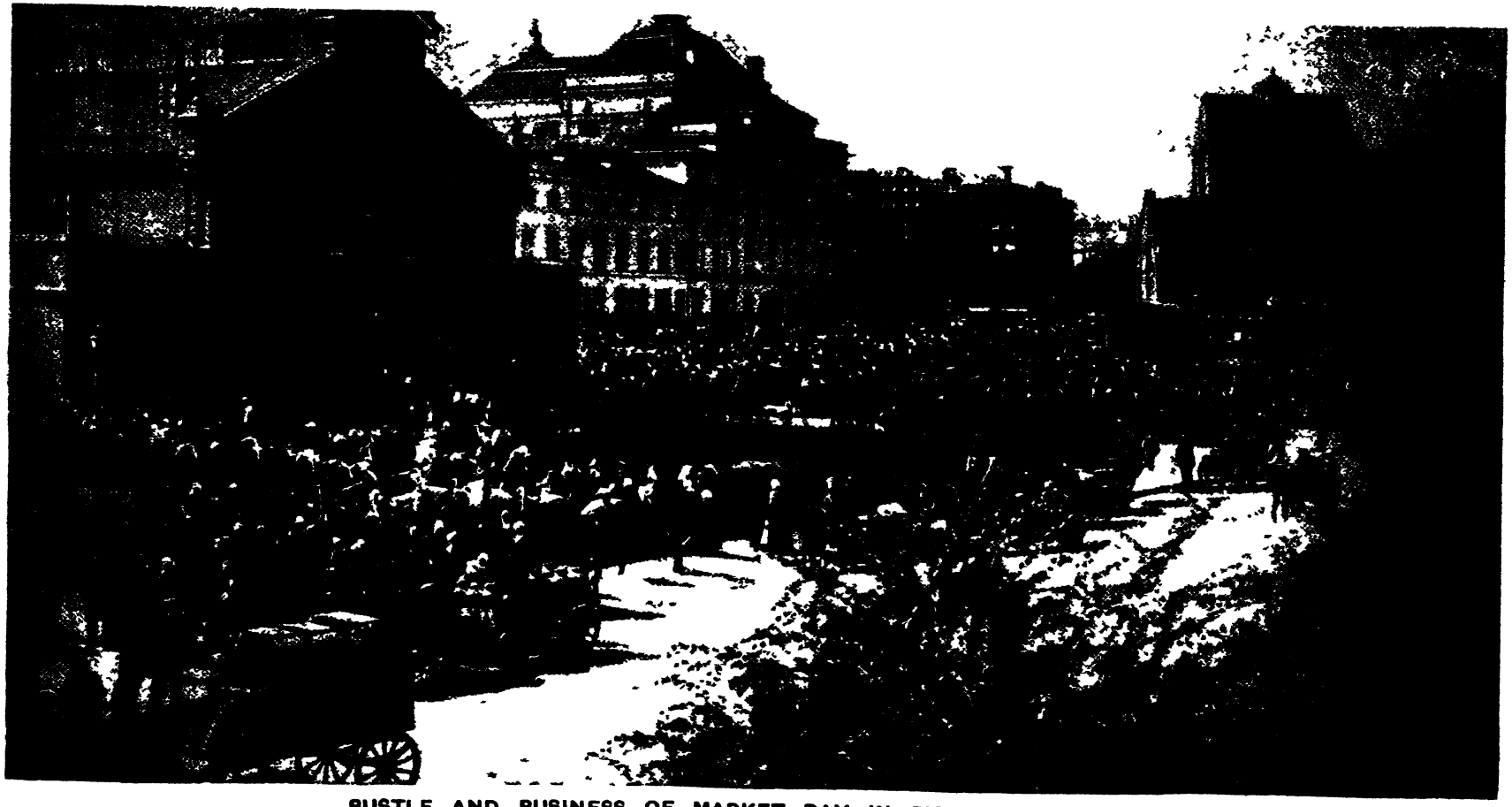
The inhabitants of the small island of Runo, in the gulf of Riga, belonging to Esthonia, still retain a variety of national costume, which, on festive occasions, may be seen to full advantage. This wedding group amply illustrates the "frills and furbelows" in which the young peasant girls delight to array themselves, and the rose-wreaths, which are a special wedding-feast adornment



PEACE AND PLENTY NOW GO HAND IN HAND IN MANY A QUIET CORNER OF ESTHONIA

On the borders of Russia live this ancient couple and their sturdy daughter. The plot of land, which they may now call their own, is tended by their son-in-law, and yields sufficient to supply the modest requirements of the household. Nor need they further fear a ruthless appropriation of their property; the Republic takes good care of its own people, and all Esthonian citizens are equal in the eyes of its law

Photo, Florence Farmborough



BUSTLE AND BUSINESS OF MARKET DAY IN PICTURESQUE REVAL

Reval, or Tallinn, Esthonia's capital and chief port, is divided into an upper and a lower part. The former, situated on the top of a rocky eminence, encloses the government buildings and part of the ancient fortifications. The lower town is of considerable extent, and many important modern and medieval edifices grace its old-fashioned, badly-paved streets. The square in front of the "Estonia" Theatre, the handsome white building seen in the background, is often occupied by dense crowds of countryfolk marketing their wares

Photo, Esthonian Legation



HUMBLE FOLK OF THE ESTHONIAN COUNTRYSIDE

The careworn face of this Esthonian mother is earnest of past troublous days, and her heart never ceases to be glad that her children are growing up in a free country. They themselves are too young to understand the full significance of the word "liberty," but as time goes on and life broadens out before them they, too, will rejoice at the golden privileges which a republic can offer to her sons and daughters

Photo, Florence Farmborough



HALE AND HEARTY CITIZEN OF THE ESTHONIAN REPUBLIC

One of the sea-faring folk, whose hardiness can be accounted for, perhaps, by the fact that he is descended from sea-rovers who, some twelve centuries ago, were cruising the waters of the Baltic and instilling fear into the hearts of its shore-dwellers. The voyages of this old Esthonian sailor are now limited to a few sailing trips round the mainland, where his skill as a fisherman stands him in good stead

Photo, Esthonian Legation

official of business-like aptitude in any government department, one set him down as a Baltic German. The Foreign Office was full of them; it was no uncommon experience, even during the Great War, to be greeted in German on entering an important functionary's room In the army they climbed quickly to high commands. They were far more industrious than Russians, they worked more steadily, their faculties, though not superior, were under better control. They had rather a contempt for the easy-going Slav.

Time's Whirligig Brings in His Revenges

It would be wise of the Esthonians to make use of the unquestionable talents of the Germans, but so strong is the popular feeling against them, generated by the centuries during which the country was "the nobles' heaven and the peasants' hell," that there is no great likelihood of this being done. Considering their complete supremacy over the rest of the inhabitants up to a few years ago, it is surprising to find that they number less than two per cent. of the population. Seldom has there been such a dramatic reversal of positions as that which has put into power those who were regarded merely as hewers of wood and drawers of water, and has cast down the mighty Germans from their seats. Seldom has there been a more signal triumph of poetic justice. In fairness to these Germans, however, one must admit that they not only farmed the land with intelligence, but also did much to create industries.

Fortune in the Mercantile Marine

There is some manufacture of iron and steel; cotton is woven in fairly large quantities, especially at Narva, where water-power is skilfully used; wood pulp and paper are made; there are many distilleries of potato spirit; leather and cement each give an increasing amount of employment; at Dorpat excellent furniture is turned out. Oil shale is found in large quantities, and looked on as a promising element in the country's future prosperity.

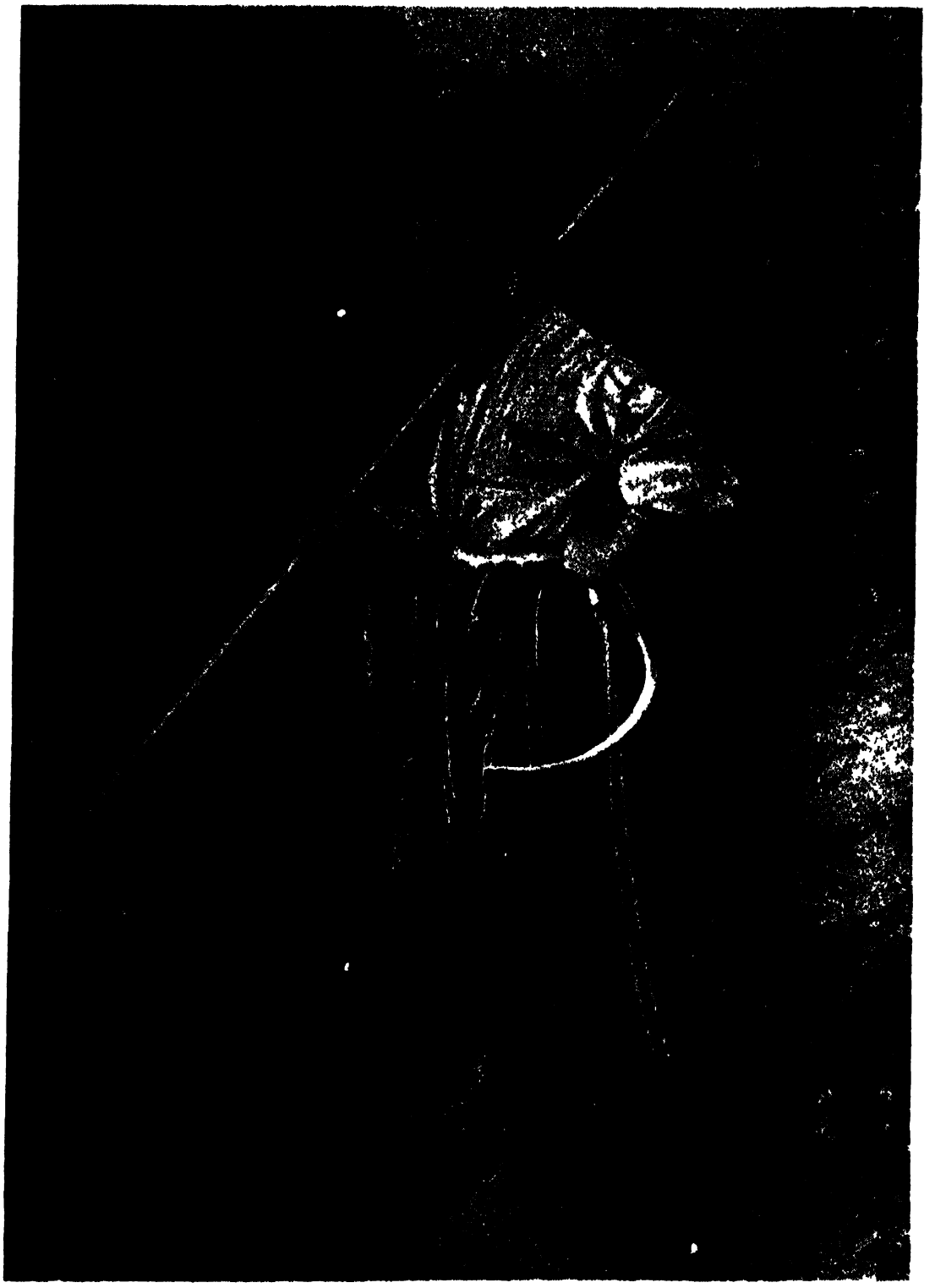
But in the shipping trade the real future of the commerce of Esthonia lies, and her geographical position and considerable coast-line ensure her prosperity as a transit country. Like their hardy sea-roving ancestors, a love of the sea dominates the modern Esthonians, and is portrayed at the present day by the large percentage of the population engaged in a seafaring life. An important and increasing foreign trade is giving Esthonia an opportunity to enhance still further her reputation as a maritime country, and her many navigation schools prove that she is cognisant of the opportunities which the future undoubtedly holds for her in this respect. A comparatively large fleet of mercantile vessels is in her possession, and the new national flag—blue, black, and white in horizontal stripes—is seen flying more and more frequently in many notable ports of Great Britain and other parts of the world.

State Broad Based upon the People's Will

In her titanic struggle for a place in the sun, Esthonia has revealed herself as "a personality, stubborn, upright, and courageous, often oppressed, but never conquered," and there is no doubt but that she will receive the recognition, support, and encouragement from the outside world which she justly deserves.

The Esthonians have everything to hope and nothing to fear from the future; their position is summed up very adequately in the words of one of their countrymen: "The Esthonians," he says, "have never aspired to brilliancy of manner, which is not associated with the northern character, but they are endowed with an inexhaustible patience and endurance, with something of the hardihood of the old Roman Empire-builders, never acting on impulse, but with a prudence which is a sure safeguard for the future. Secure in the stronghold of their self-reliance, the Esthonians may face the future with equanimity. The Republic will remain independent so long as the will of the people demands it."

ESTHONIANS
In Sunshine & Snow



With rake and sickle this Esthonian maid passes swiftly through the woods, eager to take a share in the harvesting of the ripe grain



Thanks to the many agricultural schools in the country, an Esthonian farmer may start his career equipped with a thorough training

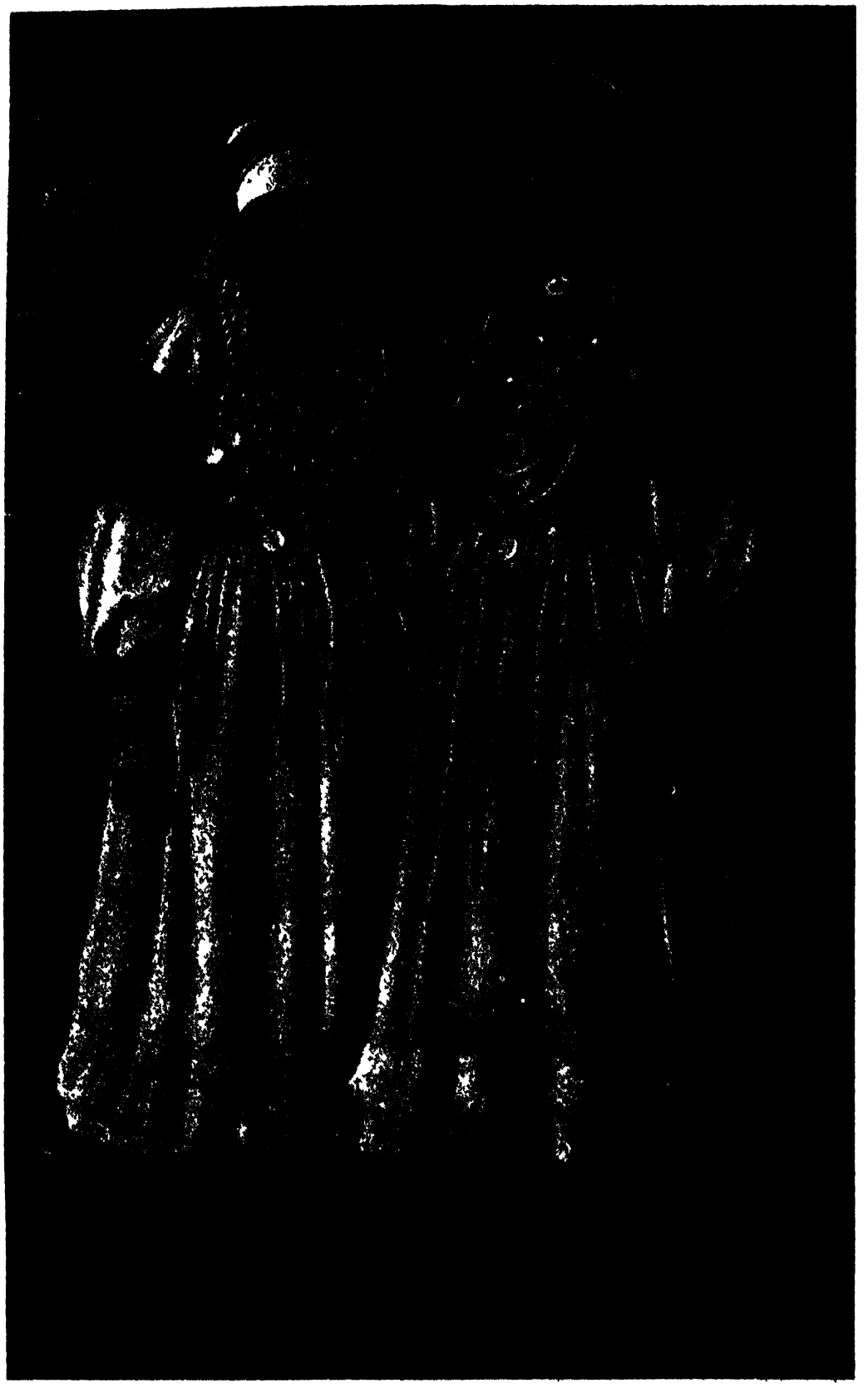


In the busy hay-making season the only rest for the land-workers during the hot day comes in the shape of the sit-down midday meal

Photo, Esthonian Legation



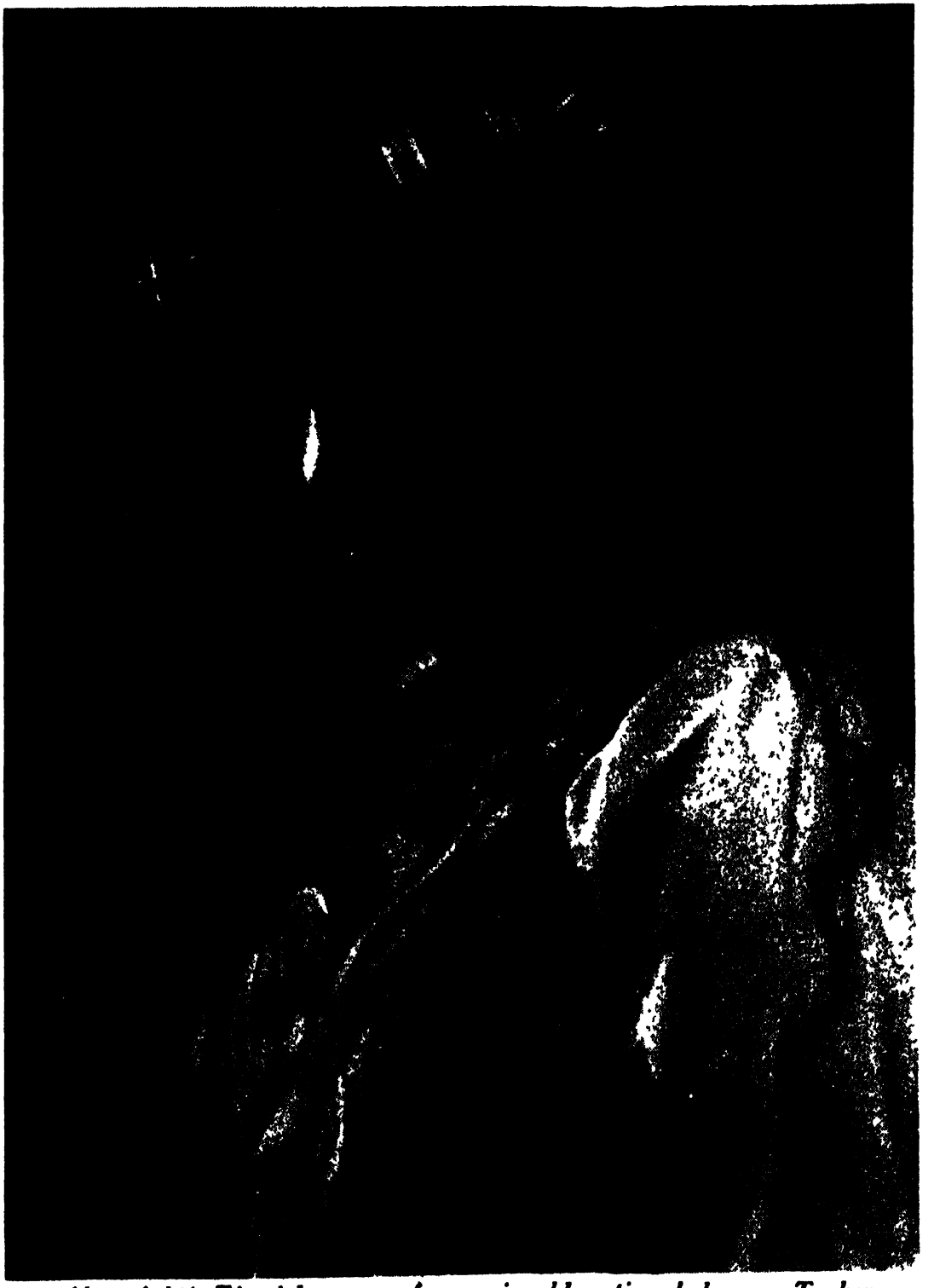
Without these voluminous sheepskin coats, worn with the fleece inside, Esthonian peasant women could not face the long, hard winter



The national dress of Esthonia would be simplicity itself were it not for the display of silver trinkets on its sleeveless bodice

Photo, Esthonian Legation

FINNISH FOLK
On Land & Lake



Aino Ackté, Finnish queen of song, in old national dress. To her is due the annual festival at Nyslott to foster Finnish music

Photo, Finnish Legation



Mussels abound in the rugged rocks fringing Viborg's lakes, and mussel-fishing affords a livelihood to a large part of the population

Photo, Apollo



Firing the tangled débris of the fallen forest is a primitive method of clearing the ground still in use among the Finnish peasantry

Photo, Apollo



Many of the bridges spanning the numberless streams of the Finnish countryside are but fragile structures, yet the peasants cross them with no whit of fear when seated astride their sure-footed ponies

Photo, Apollo

Finland

The Homeland of a Free & Progressive People

By H. A. Milton

Author and Traveller

THE Finns in several ways resemble the Scots. To be liked, as a people, they must be intimately known. They are independent in character, brusque in manner. They do not care whether you like them or whether you prefer their room to their company. Most people in Russia who had Finnish domestic servants spoke ill of the whole Finnish nation. But the few who took an interest in their maids or motor-car drivers, their gardeners or yard-men, found much to admire in the Finnish character.

Like the Scots, they are fond of liberty, they are persevering, they value education for its own sake, as well as for the advantages it confers. They are hospitable, they have a strong sense of duty, and, if they make a bargain, they keep it, whatever happens.

They have an instinctive preference for doing everything "decently and in order." For the Russians they have a contempt as well as a dislike, on account of the slackness and disorder of their lives. It was always pleasant to go from Russia into Finland; even though one had grown accustomed to Russian ways and fond of the people, one appreciated the change from the bad roads, the dirt, the shabby houses, the general incompetence and officialdom which afflicted Petrograd, to clean, tidy, well-managed Helsingfors.

Eastern Folk with Western Habits

The people were quite distinct, too. They do not pull their fur caps down and turn their coat-collars up, and wear scarves across their noses, and "protectors" over their ears. They look healthy, and they move about briskly. and they do business like Westerners, not like Orientals.

It is odd that they should be more Western in their habits than the Russians, for they have a good deal of the Eastern in their ethnological make-up. They belong to the Finno-Ugrian race, which includes the Magyars of Hungary, the Lapps, the Esthonians and Livonians of the Baltic States, and a mass of tribes dwelling in Northern Russia and along the Volga.

Revival of the Finnish Language

Their racial features are high cheek-bones, pale faces, grey or blue eyes, light hair, with little of it on their cheeks or chins, and stature rather below the average. The language of the Finns has no relationship with any of the wide-spread European languages except the Hungarian language; it is full of double vowels and hard consonants. Few people take the trouble to learn it. Its appearance is unattractive. Here are two lines in Finnish from the Finnish national anthem:

> Oi maamme Suomi synnyinmaa,
> Soi sana kultainen.

For a long time Finnish was what is called a "kitchen language." It was not spoken by the educated Finns. They spoke Swedish, because the Swedes had ruled their country for a long time, and even after the Russians had driven the Swedes out their influence remained strong. The Finns hated the Russians, and refused to learn Russian, and continued to speak Swedish just to show their independence. But gradually there grew up a feeling that it was a shame to neglect Finnish. The educated Finns had it taught to their children. Books began to be published in Finnish. To speak and write Finnish became a test of patriotic feeling. Now Swedish is little spoken in Finland. By determination and perseverance the language of the country has been revived. There is more life in it now than ever there was before.



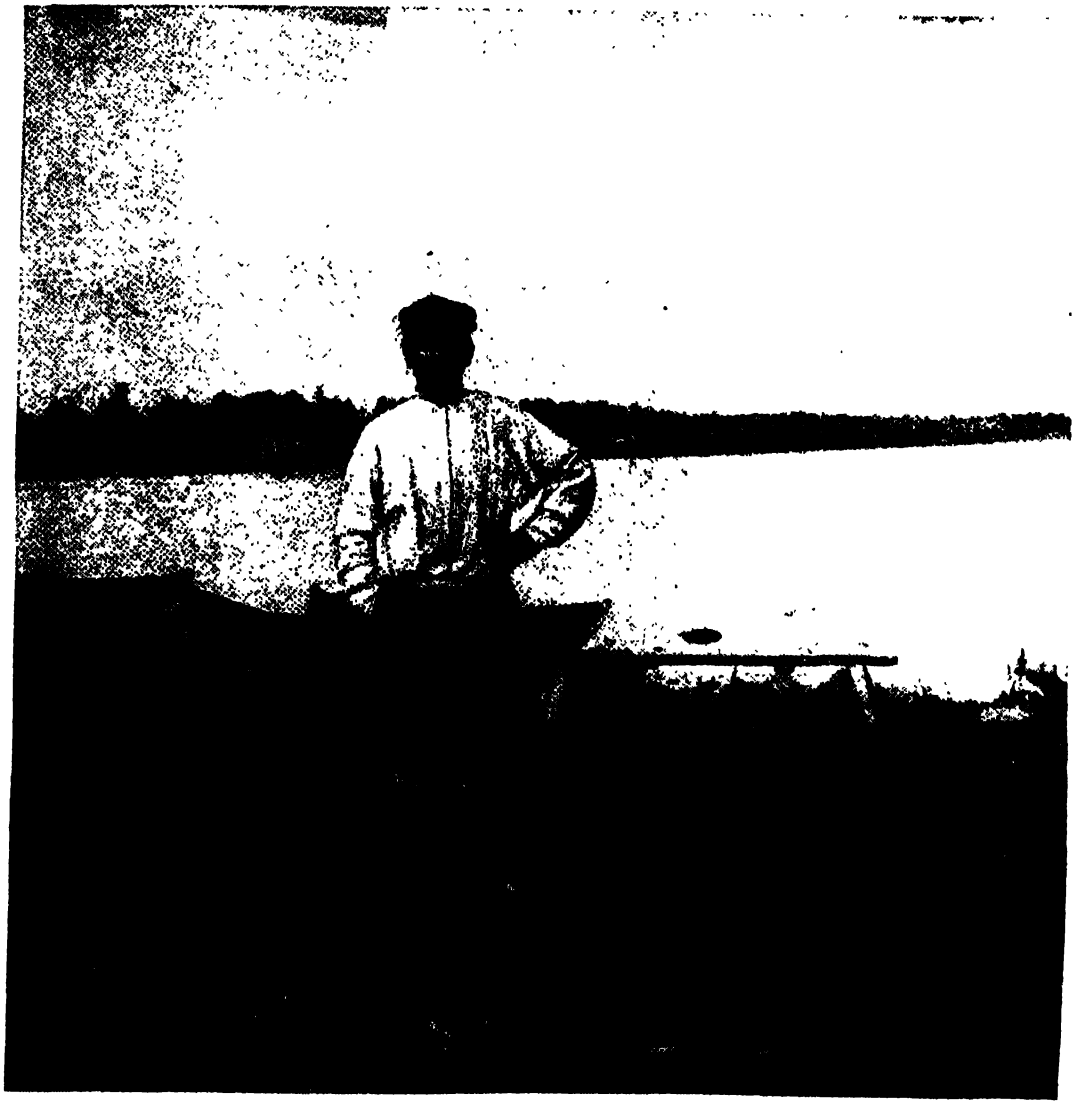
DRAWING WATER FROM A SOURCE THAT NEVER FAILS

Bucket in hand, this Finnish maid is picking her way carefully across the rough rocks with her pail of fresh water from the lake beside which stands her home. Finland abounds in lakes, fiords, and waterfalls, and the inhabitants are not slow to take full advantage of the water-power for driving their mills and factories, harnessing the forces of nature to meet the needs of man

Photo, E. Young

It seemed unjust that this small nation, so resolute and go-ahead, should be under the corrupt and incompetent government of the Russian Tsardom. Russia broke faith with them, deprived them of their right to local self-government, oppressed them when they complained of this and when they sought to induce the Governments of France and England to intervene and plead their cause. Not until the revolution, which overthrew the autocracy, had the Finns ever been able to try their hands at managing their own affairs completely. Now they have the opportunity, and those who know them best are confident they will make good use of it.

How they resented being deprived of the constitution guaranteed them in 1809 they showed in many dramatic ways. Every Finnish woman in Helsingfors wore mourning. All Finns crossed the road when they saw General Bobrikoff, the Russian governor; they would not walk on the same pavement with him. He gave his patronage to some entertainment for charity. The tickets were all bought, but no Finn attended. The hall was empty save for a few Russians. No Finn would use Russian postage stamps. A special mourning stamp was issued, black, with the national coat-of-arms in red, and the names Suomi and Finland. (Suomi is



STURDY INDEPENDENCE WON BY LABORIOUS DAYS

Life is hard for the Finnish peasantry, largely because the climatic conditions compel them to pack so much labour into the six months, from May to October, when their land and water are not ice-bound. This man earns his modest living as a boatman, using the little craft of local construction, and as a fisherman, catching salmon and salmon trout, freshwater herrings, perch, pike, and eel pout

Photo, E. Young

what the people themselves call the country. Finland is the Swedish name.)

It was particularly hard upon the Finns to be robbed of their right to govern themselves, for they have always been progressive in their political ideas. Finland, for example, was the first country to give women the vote. They have not depended for their art and philosophy and literature so much upon the Germans as their neighbours and former masters, the Swedes. The fact of their country being so long a battle-ground between Russia and Sweden intensified the Finnish national character and drove them in upon themselves. At last they are freed from their long ordeal of repression, free to develop as they wish. They succeeded in putting down quickly the disorder which followed the revolution. The measures they took were sane and vigorous. The Finns do not, like the Russians, shrug their shoulders when misfortune comes upon them or danger threatens. They meet their troubles with energy. They have no such word in their language as the Russian "Nitchevo" (meaning "What does it matter?" or "Never mind!").

The honesty of the Finns has become proverbial. Russians tell of a man who



QUAYSIDE LABOURERS AT VIBORG CARTING LOGS

Wood is the usual fuel throughout Finland. Men and women are shown here shifting logs from one of the river steamers at Viborg into one of the curious local wagons in which it will be removed for domestic uses. These wagons can be converted into sleighs for winter traffic. The harness and fittings of the horse are of a Russian pattern



FINNISH HAYMAKER AND HIS WAIN WITHOUT WHEELS

In Finland hay is carried on sleighs which contain no iron in their construction. On account of the heavy winter snows, the hay is stacked in barns, sturdy timber buildings with wide doors on opposite sides to allow of the hay-laden sleighs coming inside to be unloaded, or to pass out after being filled from the stack. The barns are broader above than below to avert danger from snow-falls

Photos, E. Young



WHITE-APRONED SALESWOMEN IN WHITE-WALLED MARKET BOOTHS

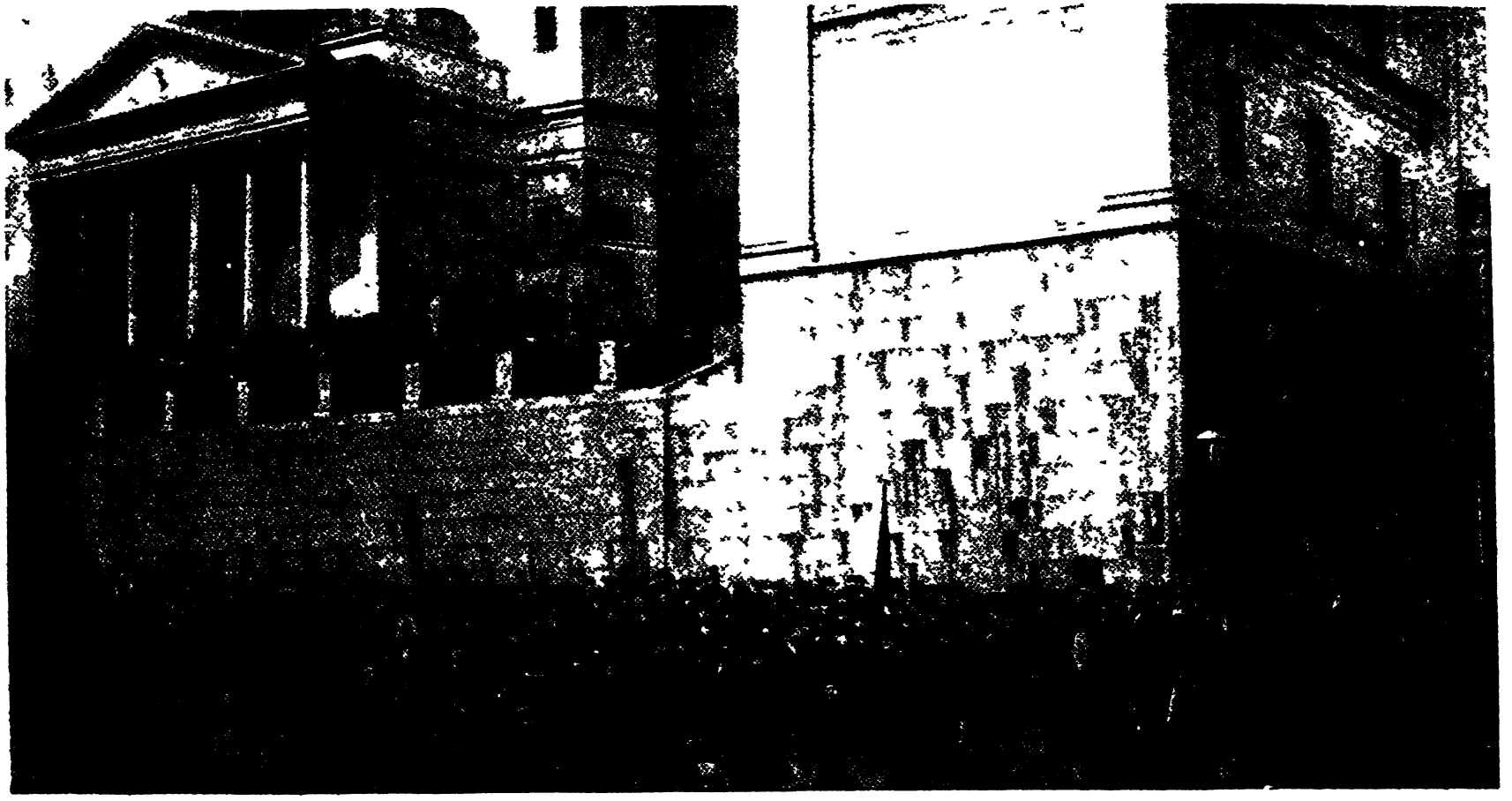
In the sunny market-place at Helsingfors the neat white shelters of the seed dealers present a pleasing picture of fresh neatness. The seeds, for which there is a widespread demand, are displayed in small sacks arranged on low trestle tables. The potential purchasers all have learned by experience the value of money, and do not hesitate to haggle over prices they consider exorbitant



A STRAIN ON THE STRONGEST TEETH: BREAD ON SALE IN HELSINGFORS

The flat round loaves here displayed for sale are made of rye, the climate being too cold for wheat raising. The bread is hard when newly-baked, and becomes positively brick-like when stale. Bakings occur only at long intervals, so the bread is usually eaten in this condition. Pierced by a hole, the loaves are strung from the ceiling till required

Photos, E. Young



ALL HELSINGFORS GATHERS TO SEE THE "HIGH COURT OF PARLIAMENT AT THIS TIME ASSEMBLED"

Politics is a matter of personal concern to the Finns, who are endowed with an almost passionate patriotism. Every man and every woman of twenty-four years of age has a vote and is eligible to the House of Representatives, which consists of one Chamber of two hundred members chosen by direct and proportional representation. Some idea of the people's interest in their parliament may be gathered from this photograph of the crowd collected to see the members of the House of Representatives leaving the Emperor Nicholas Church after a national service

left an umbrella in a Finnish restaurant, went back a year later, and found it just where he had left it. Their self-respect shows itself also in their personal cleanliness and the neatness of their houses. Every farm has a " sauna," or steam bathhouse. Even the poorest peasants manage to build them. Sometimes, when a young couple build their house, they begin with the bathhouse, and live in it until the dwelling is ready. Inside the sauna large stones are heated, and water is thrown upon them to make the steam. This rises in hot clouds and makes the bathers sweat profusely all over. Then they soap themselves, lathering with small birches lightly applied; next they pour water over themselves, and occasionally, to finish up with, very lusty and tough young men will run out and roll in the snow. Every family takes a steam bath once a week, and enjoys it thoroughly. In the towns there are public baths, well-appointed, and always well patronised.

Comfortable Homes and Wholesome Fare

Outside the towns, the Finnish houses are mostly built of logs, with wood-tile roofs and red outside walls. They are heated by tall, round iron stoves, which give out a most welcome heat. Arriving at a Finnish house on a cold winter evening, with the thermometer registering twenty or thirty degrees Fahrenheit below freezing-point, one finds not only the sitting-rooms, but all the bed-rooms as well, most agreeably warmed by these stoves.

If you are in a house belonging to a cultivated Finn, you will find everything arranged as in more Western country houses; the food will be varied and well cooked. In the small farmhouses you will get salt fish, dried and salted meat, plenty of potatoes, rye bread, and good coffee, of which the Finns drink almost as much as the Russians drink tea, the coffee-pot being kept on the stove and a cup offered, with cakes, to everyone who comes in. You will get excellent butter, slightly salted, and fresh milk to drink; or, if you like it better, curdled milk, something like Devonshire junket—without the Devonshire cream.

As one travels through Finland it seems to be a land of endless fir forests, lakes, rivers, and marshes, of vast expanses of uncultivated land. But it is a country well suited to dairy farming. Finnish butter is exported in large quantities. The crops on Finnish farms will be found, as a rule, to be more rye than wheat or oats. Rye bread is eaten in the form of large round biscuits, and very good it is.

Intelligence Developed by Travel

Fishing is a principal occupation of the Finns. They are seafaring people by nature, and they have a tendency to wander about the world as sailors. But they generally return to settle down in their homeland. One comes frequently across Finns who have been in British ships, or who have spent some time in America; these generally speak English quite well. It is common to see both young men and young women in Finland who look like Americans. They have the same neatness, the same well-turned-out look, the same alert bearing and intelligent eye.

The shops in Finnish towns remind one often of American shops. The wares are cleverly displayed. The Finns, too, who have been to high school and university, have the same interest in everything that is being thought and said and done which characterises the most active type of American mind.

Modern Culture and Old World Charm

Nowhere can one find towns better provided with bookshops, or bookshops better stocked. In places like Abo and Tammerfors, foreign books are easy to come by. In Tornea, which is just across the Swedish frontier, there are three bookshops, though it is quite a small town. An educated Finn can almost always read English, French, German, and Swedish, and very likely speak these languages as well.

Yet so great are the distances, and so scattered the population that, along with this entirely modern culture, there exists also in Finland an old-fashioned

country life which is full of charm and interest. A village festival or a marriage in a country district is a picturesque sight. The men have given up their old costume and wear grey suits with soft felt hats. But the women still keep their pretty dresses, with aprons of coloured embroidery and handkerchiefs tied about their heads, and bodices like waistcoats over filmy white blouses. Brides wear a huge headdress, eighteen or twenty inches high, and hard to balance when the dancing becomes fast and furious to the music of the fiddlers who are a feature at all such ceremonies.

The Finns are Protestants. They belong to the Lutheran Church, like the Swedes. But they are not strait-laced or sanctimonious. They are not kill-joys, frowning upon jollity or amusement. They have open-air singing contests in summer, with all sorts of games afterwards, which are great fun They learn these games as children, and through them they learn to sing. Here are two of the songs which accompany games. The first is a rollicking ring-dance:

My love is like a strawberry,
So red and ripe to see;
And nobody else shall swing her round,
Swing her round, but me.

My love is like a cranberry
That grows beside the way;
And she alone shall be my dear,
My dearie-dear for aye!

The other is adagio:

Why are the stars all shining
So bright in heaven above?
For joy because a maiden
And a youth have learned to love.

Why do the stars in heaven
So gladly burn and glow?
Because I've found my true-love,
And let the wide world go!

(Translations by Miss Rosalind Travers.)

The children when they grow up still remember and enjoy their singing-games on all festive occasions. Those



FAR FROM THE MADDING CROWD IN LAKE-BESTREWN FINLAND

The multitudinous lakes scattered about the Finnish territory give to the countryside an inexplicable charm and attraction. Sparkling and many-hued are their waters by day, basking in the golden sunlight, while under the stars they lie motionless and silent, reflecting all the glories of a Finnish night in their placid depths

Photo, Finnish Consul, Hull

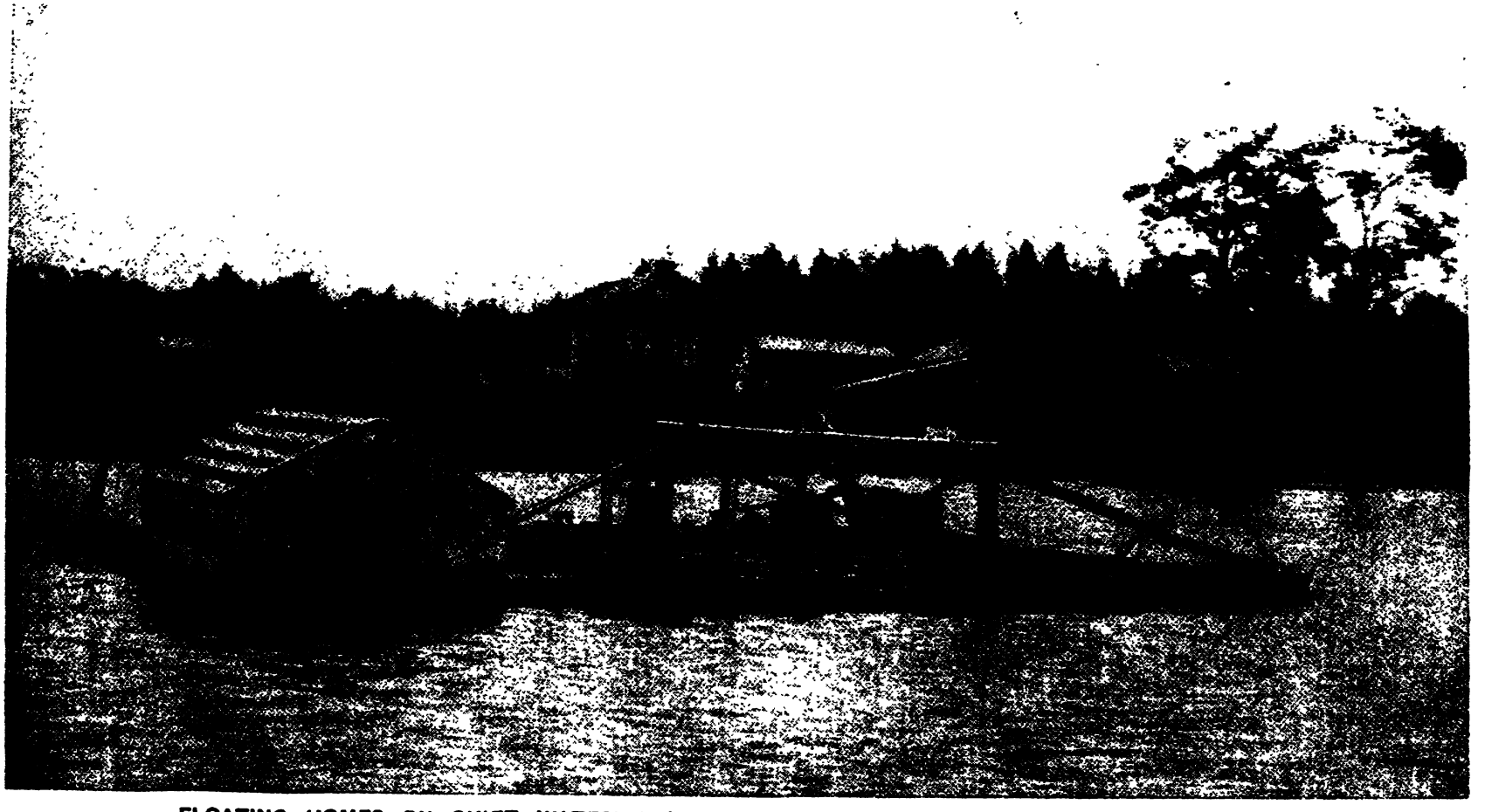


FISHERMEN AT WORK IN THE HARBOUR OF HELSINGFORS

On the quays of the principal harbour, for Helsingfors possesses three splendid harbours or fiords, an artist may find plentiful material for his brush. The scenes are full of animation and colour, and each figure—be it weather-beaten sailor or comely peasant girl—is striking in its characteristic bearing. Among the sea-faring folk, the fisherman, in particular, presents an interesting type, and his geniality is one of his outstanding qualities

who know the Finnish peasant slightly cannot believe that he can be romantic and playful. He is both, but he keeps his romance and his playfulness hidden deep in his nature, and gruffly pretends they are not there. This is why the Finns still sing among themselves ancient ballads and runes, clasping hands and going back in memory to the days of tradition when the men and women of their sagas loved and fought and feasted, and when there was magic in the land. Some of the peasants believe there is magic still, and stories are told of strange rites and ceremonies performed by wise women to this day. Superstition, too, dictates many customs. Thus in remote places everyone says "Good-day to all here" even on entering an empty cottage, for the "tomatar" or brownie might be there, even if no humans were at home, and if he were offended by a visitor's impoliteness he would do some harm. The death-horse is still spoken of; he limps round the houses of those who are to die. Or perhaps they meet the white hounds, who run by their side just off the road in the forest, slowing up when the doomed ones draw rein and quickening their pace when the sleigh-horse is whipped up.

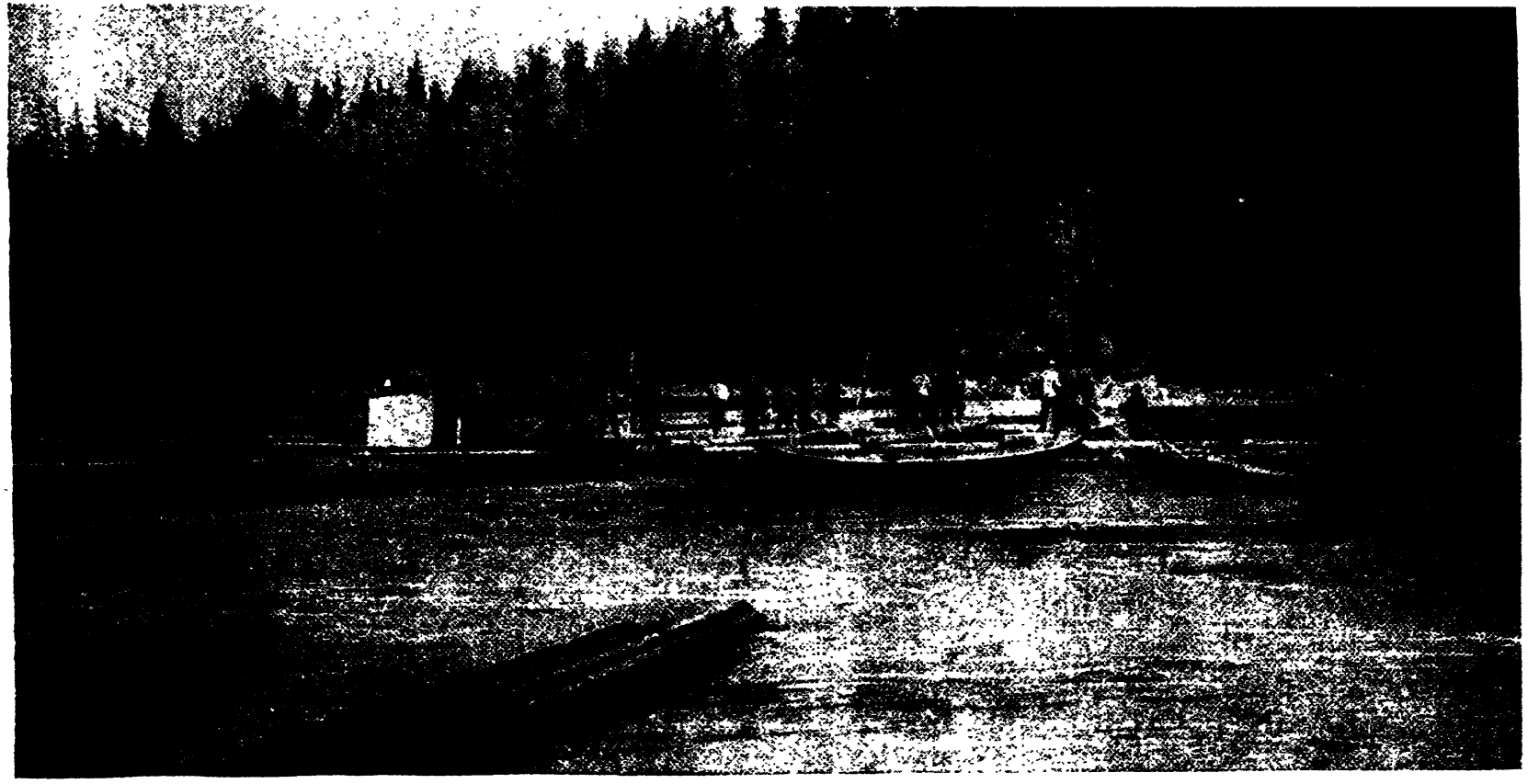
If you hear a water-kelpie shrieking from a pool, you must expect misfortune, and should you meet "Hin Onde," the Evil One, as an old woman



FLOATING HOMES ON QUIET WATERWAYS: THE DECK-HOUSE ON A FINNISH LOGGING RAFT

Timber provides Finland with her greatest industry, the principal woods in commercial use being Scots pine, spruce, birch, aspen, alder, and silver fir. The timber is felled in winter, and in the spring is formed into large rafts and floated across the lakes and canals to sawmills and pulping works, and down to the sea for export. The men in charge of the floating timber live, sometimes with wife and family, in huts built on the rafts, which also carry machinery for hauling logs into position, and sometimes are large enough to accommodate the lumberman's horse as well

Photo, E. Young



BUSY HUMAN ACTIVITY AMID THE TREES ON WHICH THE WEALTH OF FINLAND GROWS

When a waterfall or rapid occurs in a stream the rafts are broken up and the logs sent singly over the obstruction, and then are collected again and reformed into rafts. This photograph shows a group of lumbermen standing on a kind of floating bridge and with hooked poles collecting the logs as they come down stream and distributing them into proper formation. The big logs seen on the left are part of one of the booms that circumscribe the raft. The forest in the background is typical of the lumber region

Photo, E. Young



SUMMER SHADE AND WINTER SHELTER FOR THE WELL

Testimony to the severity of winter in Finland is supplied by the massive construction of the spacious penthouse built over this well to protect it from heavy snowfalls. Away from the rivers and lakes wells are the principal source of the domestic water supply The smiling child here is a good representative of the fair-headed peasantry whose origin is Swedish rather than Finnish

Photo E Young



TRIPPING IT ON "THE LIGHT FANTASTIC TOE"

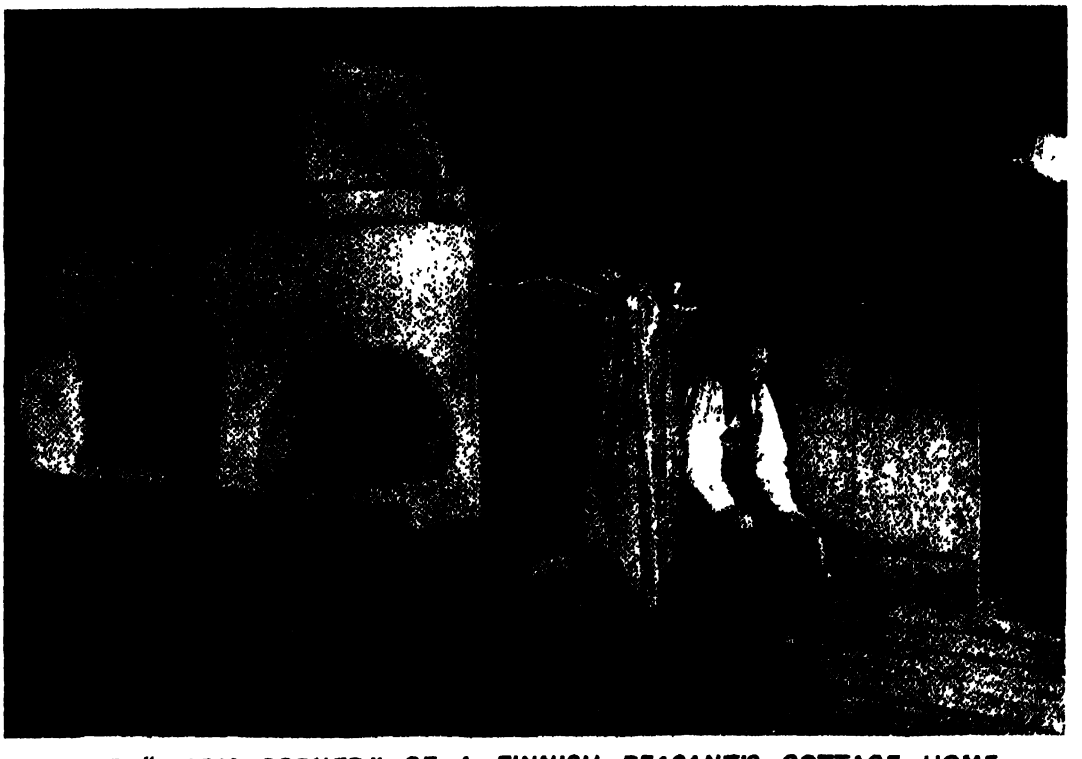
As a rule, the Finnish peasants are very fine dancers. Their naturalness and enthusiasm in dancing are astonishing, and they throw themselves into the spirit of the dance with an easy grace delightful to behold. During the haymaking and harvesting seasons, the day's work is not infrequently crowned with a feast and dance, and all who have worked are entitled to share in the social gathering

Photo, Finnish Legation



OBSERVING ANCIENT TRADITION AT A FINNISH WEDDING FEAST

Finnish weddings of bygone days were attended by an extraordinary amount of ceremonial ritual. Civilization has modified these practices, and the professional tear-shedders, or wailers, of Finland are now practically non-existent. Nevertheless, tradition still holds her own among the peasantry, as when, during the wedding feast, the veil is ceremoniously lifted from the head of the young bride



THE "WARM CORNER" OF A FINNISH PEASANT'S COTTAGE HOME

Very few of the old "smoke cottages" are now to be found in the villages of Finland; they have been superseded by small houses with chimneys and windows. But the stove still remains the principal feature of a cottage interior; monopolising a large portion of the room, it often reaches from floor to ceiling, and its spacious flat-topped wings afford cosy resting-places to the family

Photos, Apollo



PEASANTS IN LARGE CHURCH BOATS ON THEIR WAY TO WORSHIP ALONG ONE OF THE "THOUSAND LAKES"

This is a common Sunday scene in the Finnish countryside. Great distances separate the villages in the lake districts, and on Sunday morning, and in very remote parts on Saturday evenings, boats voyage from village to village to take the peasants gathered together to be rowed to church. These church boats are large, capacious vessels, many holding upwards of 100 persons, and are the property of the villages that build them

Photo, Finnish Legation

of Mankala did one evening in a fiery sunset, he will almost frighten you to death with his horns and his hoofs and his diabolic tail. But there are kind fairies, too, the Twilight Maiden, for instance, who, if you call her rightly, will spin a thread of gold to lead homeward those who have lost their way in the woods, or the "little daughter of the forest with yellow hair so lovely," who protects the cattle against bears and wolves.

The educated laugh at superstitions and chaff the peasants about them, but they are anxious to keep up the old games and songs. One of the famous Finnish national poems may be read on the pedestal of the statue to the poet Runeberg on the esplanade at Helsingfors. It is a battle-song. The Russians would not allow it to be sung, as, they said, it caused the population to become excited. This is how it begins:

Sons of a race whose blood was shed
On Narva's field, on Poland's sand; at
Leipzig; Lutzen's dark hills under.
Not yet is Finland's manhood dead,
With foeman's blood a field may still be
tinted red.
All rest, all peace, away, begone!
The tempest loosens; lightnings flash;
and o'er the field the cannon thunder.
Rank upon rank, march on, march on!

Man Works While There is Light

No country except Scotland, which is as poor in natural resources as Finland, and as severe in climate, has aroused so fierce a patriotism. Nearly three-quarters of the country is almost uninhabited, and the population of the other quarter is sparse. While in Denmark there are 60 inhabitants on a given area of land, in Poland 63, in Germany 80, in Holland 180, and in Belgium 205, there are in Finland not more than 25. That proves how unfruitful the soil is. Yet the Finns, like the Scots, flourish on their sterile holdings. They could not drag a living out of them without very hard work.

In summer they are busy from earliest morning not until dark, because it is not dark until ten or eleven o'clock, but until they are worn out. They have to make use of every hour of the sunny, warm weather. In winter there is not so much to do. The country is covered with snow from November, sometimes from October, until April. Daylight does not really begin until nine o'clock, and night begins to chase it away about three in the afternoon. The only way to get about freely is either in sleighs or on skis. Walking is only possible where roads have been trodden well down and when the frost keeps them hard.

Temperance of the Finnish People

In spite of their cold, raw, winter climate, the Finns drink little intoxicating liquor. For many years the sale of alcohol was forbidden in country districts, and its export into Finland was not allowed, even in small quantities. With rare wisdom the governing men of Finland set themselves to prove to the nation that alcohol was bad for it, while light beer did people no harm. In 1870 there were sixty distillers of alcohol in Finland. By the end of the century the number had diminished by half. The number of brewers, on the other hand, doubled. Very rarely is a drunken man seen, and no one is known to have ever seen that terrible sight —a drunken woman. A Prohibition law was put in force in 1919.

To its women Finland owes much of its quick advance in civilization. Not only politically, but economically, they have a better position than the women of any other country. All professions are open to them, excepting the Church and the Army.

Real Equality of the Sexes

There are women lawyers in all towns (though none have yet been judges); there are women architects, women government servants, women bank cashiers. It is held in Finland that every girl ought to be brought up to earn her own living. "Every citizen's first duty is to support himself or herself, to work for his own bread, and not live idle at the expense of his kindred, be they alive or dead. Hardly one of our women would be content to



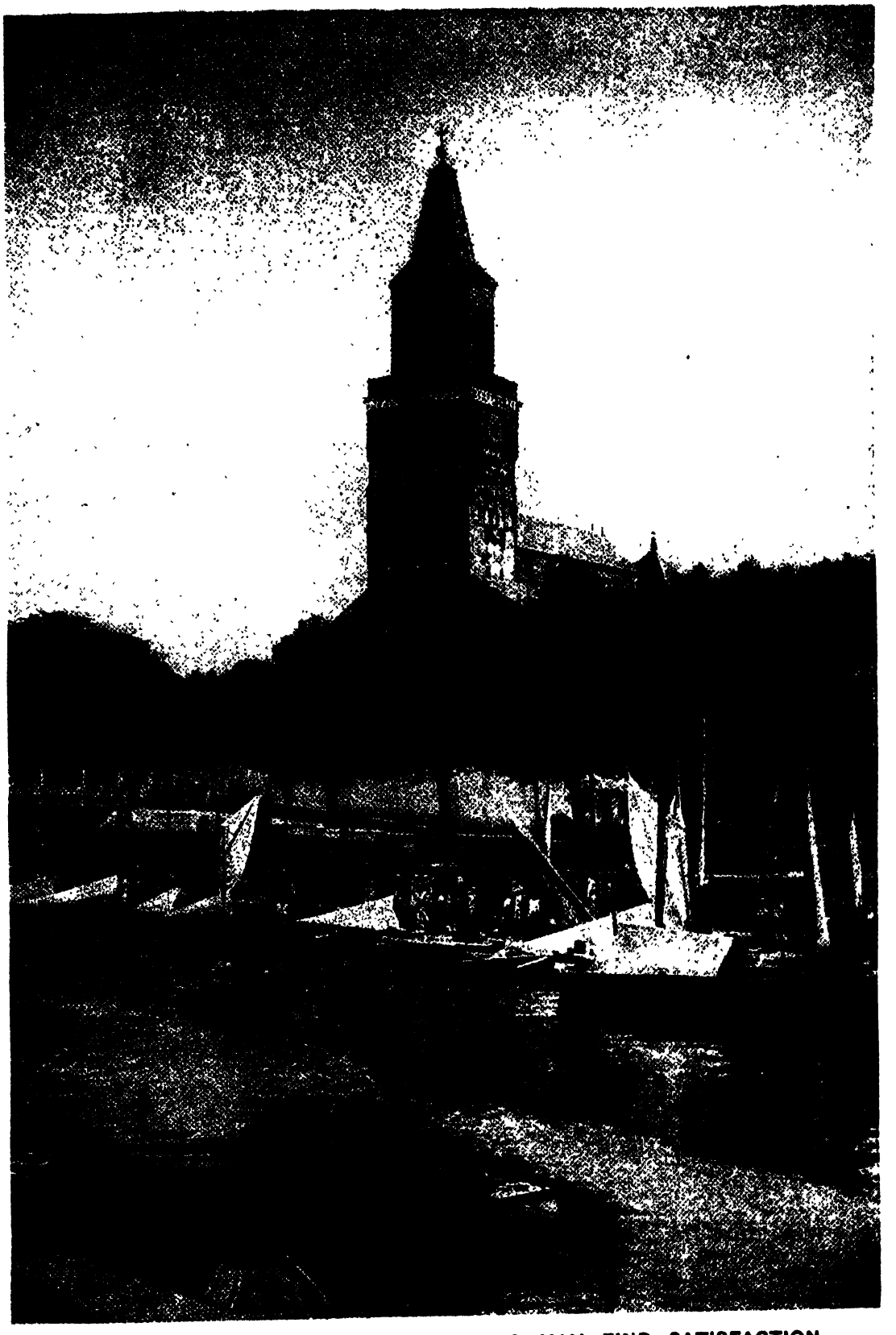
THE PEOPLE'S CORNER IN COMMERCIAL VIBORG

The market boats at the quay hold almost as great an attraction for the Viborg women as the artistically arranged shop-windows in the town. Bargains, right worthy of the name, may be transacted with the owners of the boats, and many a thrifty peasant-wife fills her cupboards with the wares supplied by these stalls afloat

exist in idle dependence, supported by a living father or brother, or even by a husband, though there are some who make return in public service for the competence which their parents bequeathed to them." So said one of the leaders of the Finnish Woman's Movement some years ago.

The demand of "Equal wages for equal work," that is to say, the claim of women who do the same work as men to be paid the same wages as men, was made in Finland long before it became common anywhere else. Finnish women do not, as a matter of course, give up their work when they marry. Many, even after children have come, continue to carry on their professions or occupations, and these appear to get on with their husbands quite as well as the stay-at-home wives.

If husbands and wives do not get on well, the remedy, divorce, is simple. After a year of separation they can get their marriage dissolved by mutual consent. When Bernard Shaw's play "You Never Can Tell" was produced in Finland the audience



WHERE SPIRITUAL AND BODILY NEEDS MAY FIND SATISFACTION

Dating back to the 13th century this fine cathedral, built of brick on huge blocks of granite, is the dominant building in Abo, Finland's capital town before 1819. On the river which runs in front of the cathedral is a water market, and here a leisurely trade is carried on from the small boats which, partially covered with sails slung tentwise over the lowered masts, are excellent substitutes for stalls



CHAMPION OF THE WOMAN'S CAUSE

This lady, in her simple though attractive national costume, is Mme. Aino Malmberg, whose name will always be identified in Finland in connexion with the movement for Women's Rights

could not understand why the hero was alarmed at the thought of getting married.

Men in Finland did not offer the same furious opposition to women who demanded equal rights with them as men have done in most other countries. When girls first entered universities, they were, in general, treated with comradely kindness and consideration. In the university of Helsingfors, one-fifth of the students are women, and they are in every respect on an equal footing with the men.

It is rare to find an educated Finnish woman who cannot talk about French and English literature and who has not a fair knowledge of public affairs in other countries besides her own. Even the women who are not, in the technical sense of the word, educated, are quick-witted and lively, at all events in the towns. Shop assistants or domestic servants are apt to ask sensible questions of foreigners about the customs of other countries.

The system of education is clearly directed to the developing of intelligence. Once an Englishman was talking to a Finnish schoolmaster in the town of Oulu.

They spoke of Russia's attempt to dragoon Finland, and the schoolmaster said it could not succeed.

"Why not?" asked the Englishman. "You can't fight Russia."

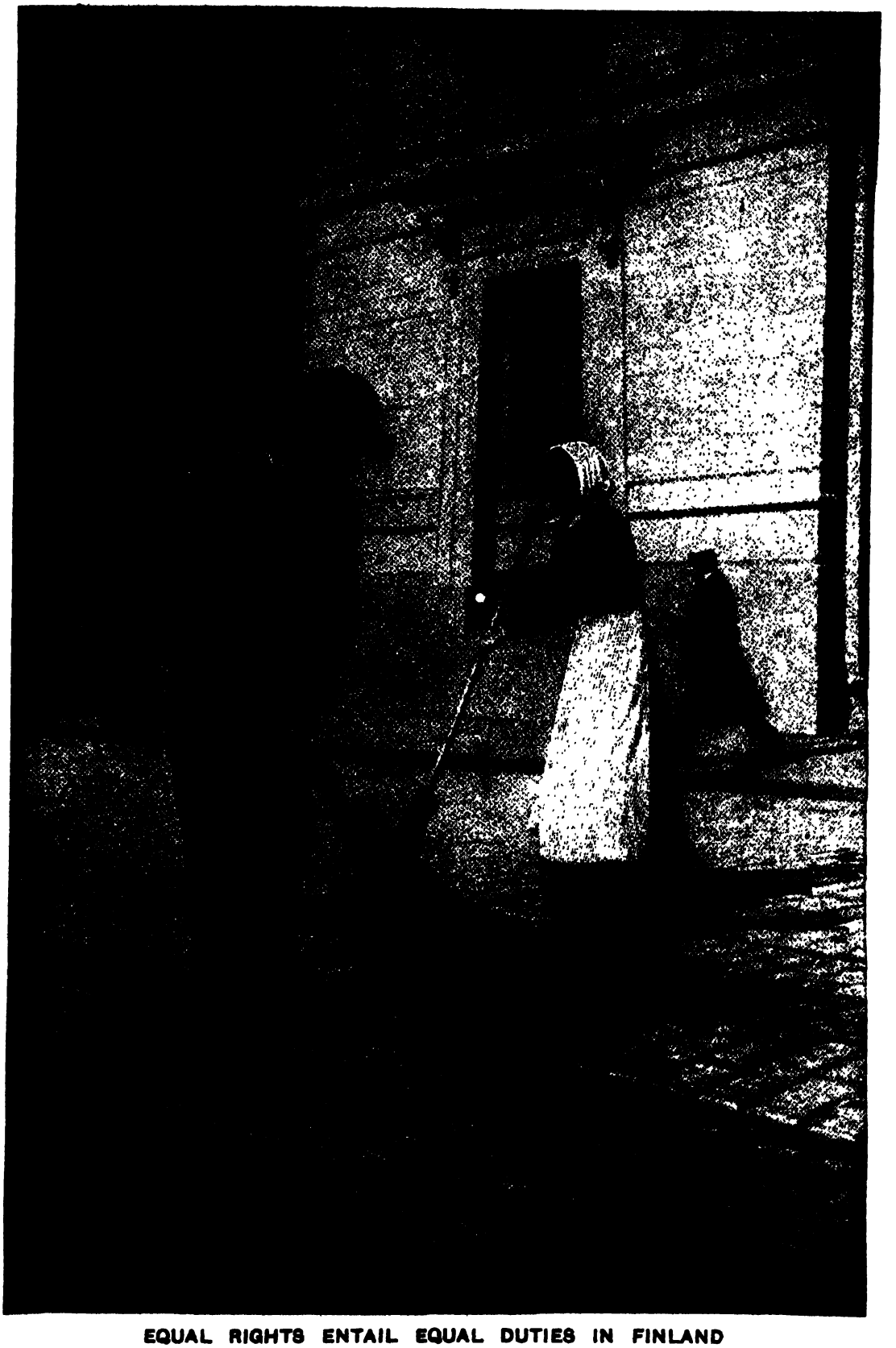
"Oh, yes, we could!" retorted the schoolmaster. "We make guns, and very big guns, here in Oulu. We have an important foundry. Do you care to see it?"

The Englishman, very much surprised, said he would like to see it, so they went along until they came to a school building, from which the children were coming out at midday.

"There," said the Finn, "that is our gun foundry, and there are some of our guns on their way home to their dinners. The weapons of this country," he added, "are progress, civilization, and humanity. In the end they will surely gain the victory over the deadliest engines of destruction that can be forged."

And so it proved.

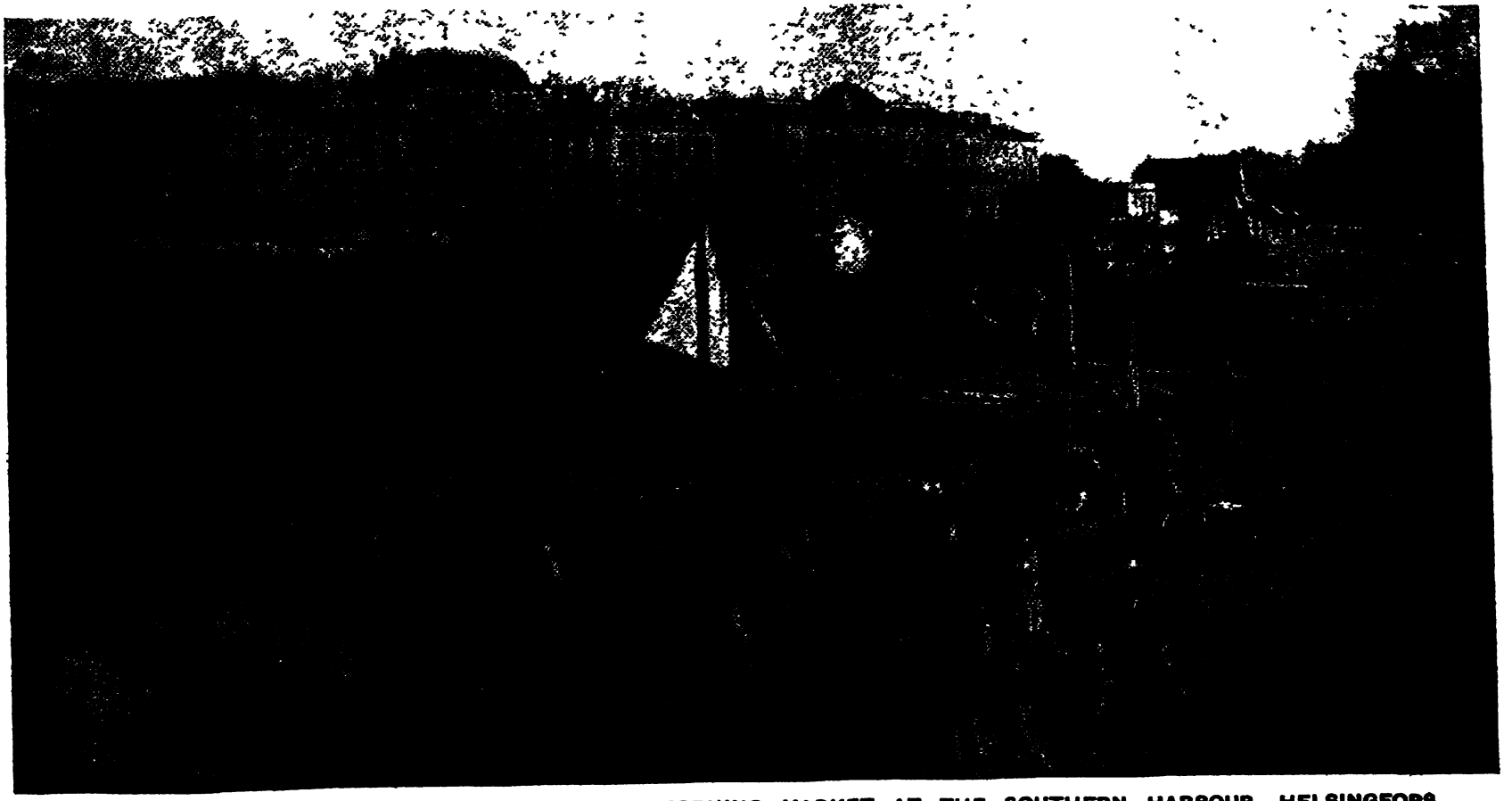
In the schools of Finland all children are taught to dance and sing, to speak, which includes recitation and



EQUAL RIGHTS ENTAIL EQUAL DUTIES IN FINLAND

Women have shared men's responsibilities and men's privileges in Finland for many years, exercising the vote, representing constituencies in Parliament, and performing many such civic duties as police work. Here, in Helsingfors, a man and a woman are working together as scavengers, sweeping the streets with besoms of birch twigs that are another illustration of the use of the products of the forest

Photo, E. Young



WHERE THE TIDE OF LIFE RUNS STRONGLY: MORNING MARKET AT THE SOUTHERN HARBOUR, HELSINGFORS

Cleanliness and youth are declared to be the two outstanding features of Helsingfors since it has been rebuilt as the capital of Finland. Especially picturesque is this busy quayside facing the southern harbour, where the steamers come to anchor alongside the market square, and upon which the great Russian church looks down, its white roofs and golden domes gleaming afar. In the morning the square is crowded with booths, covered and uncovered, among which townsfolk and peasants press to do their shopping. At the north-east is seen the unpretentious three-storeyed Imperial Palace

story-telling, to read and to understand what they read, to write and to express themselves clearly in writing, to do simple sums, to do simple gymnastics and other exercises, to swim, to take care of their bodies and keep them in health, to know the way about their country and to understand something about its "natural history," to understand the use of a vote, by means of lessons in history and citizenship.

Girls are taught, in addition, to sew and cook and take care of babies and sick people. Boys learn to carpenter and to box. If there is a better elementary school course than that, it is not yet generally known. The Finnish schools, too, are in themselves educative in the finest sense. They are light, airy, spacious, pleasantly furnished, with pictures on the walls. The classes are of manageable size, and the teachers are allowed plenty of scope for individual methods of teaching.

Alert Intelligence in Remote Districts

The consequence is that even the peasants who live in the "back blocks" have some ideal and information, and follow public affairs with some interest. When petitions were being taken round for signature against Russia's attempt to rob the Finns of their rights, a messenger was sent on skis to the more northerly wilds to arouse the peasants of Kittila to a sense of the country's danger. He found that they were aware of it already and eager to do something by way of protest. How far from the centre of active life they dwelt was illustrated by the journey which the messenger had to take. After leaving the railway he had to travel one hundred and fifty miles by sleigh, thirty miles on horseback, and a hundred miles on ski before he reached the village for which he was bound. Yet when he got there he had no difficulty in getting all the men of the district to come in and sign the petition.

In winter, when there is not a great deal of work to be done, schools are opened for working men and women of all ages over eighteen. For about thirty shillings a month anyone who is really a manual worker can get board, lodging, and instruction, both technical and literary. Handicrafts are taught, and by means chiefly of conversation classes, history, elementary science and philosophy, health-lore and folk-lore are studied. Also there is much singing and dancing. The students sing before meals and after meals. Each lesson ends with a song, and in the evening they sing for hours at a stretch just for the pleasure of it.

Cooperation through the Centuries

It is a mark of having profited by education that the people are so ready to help one another in the true spirit of cooperation.

"You should stay over to-morrow," said a Finnish host to a guest who was enjoying his hospitality; "for to-morrow I have a 'talkoo.'"

The guest had no idea what a "talkoo" was, so he explained:

"It is a way we have, which dates back to the Middle Ages, and probably farther. It is a practical illustration of the English proverb, 'One good turn deserves another.' I have some repairs to do to my stables. Some thirty of my neighbours will come here to-morrow and help me with these repairs. I shall set out good meals for them, and in the evening, after supper, the young people will take the opportunity of coming together and dance. Next week I am going to help a friend who will be getting in his harvest with the same assistance. It is a capital plan every way, for it prevents jobs from hanging about. With so many willing helpers we can often get done in a day what would take a week or two if each worked by himself with only his own people."

Fortunes in Forests and Falls

There are about three million Finns in Finland. Yet the exports amount to ten million pounds a year. Over three pounds' worth of exports per head of the population of a small and poor country is a high average. Sixty per cent. of them consist of timber. The forests of Finland, which, except for a short while in



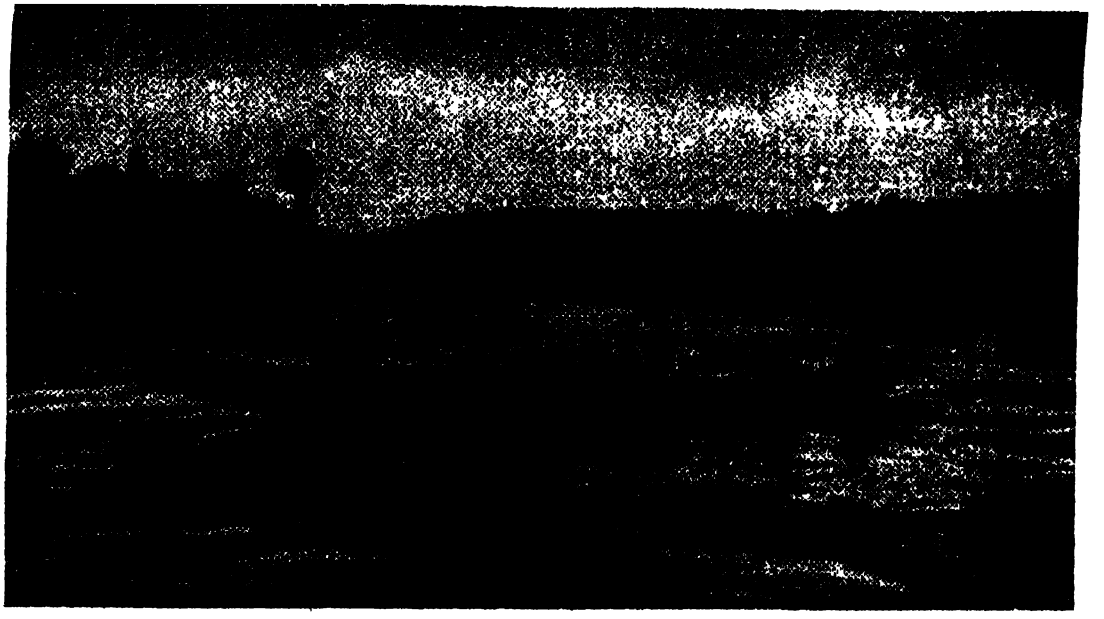
ICE KING'S GRIP ON A FINNISH CARGO BOAT

The vessel has passed through the strain and stress of a voyage in the bleak waters of a Baltic winter, and its appearance supplies evidence of the climatic and other tests that go to the making of that sturdy type of seafarer, the Finnish sailor. The long coastline of his country affords the Finn ample and early opportunity of practical acquaintance with the mysteries and exactions of life at sea

Photo, Finnish Consul, Hull

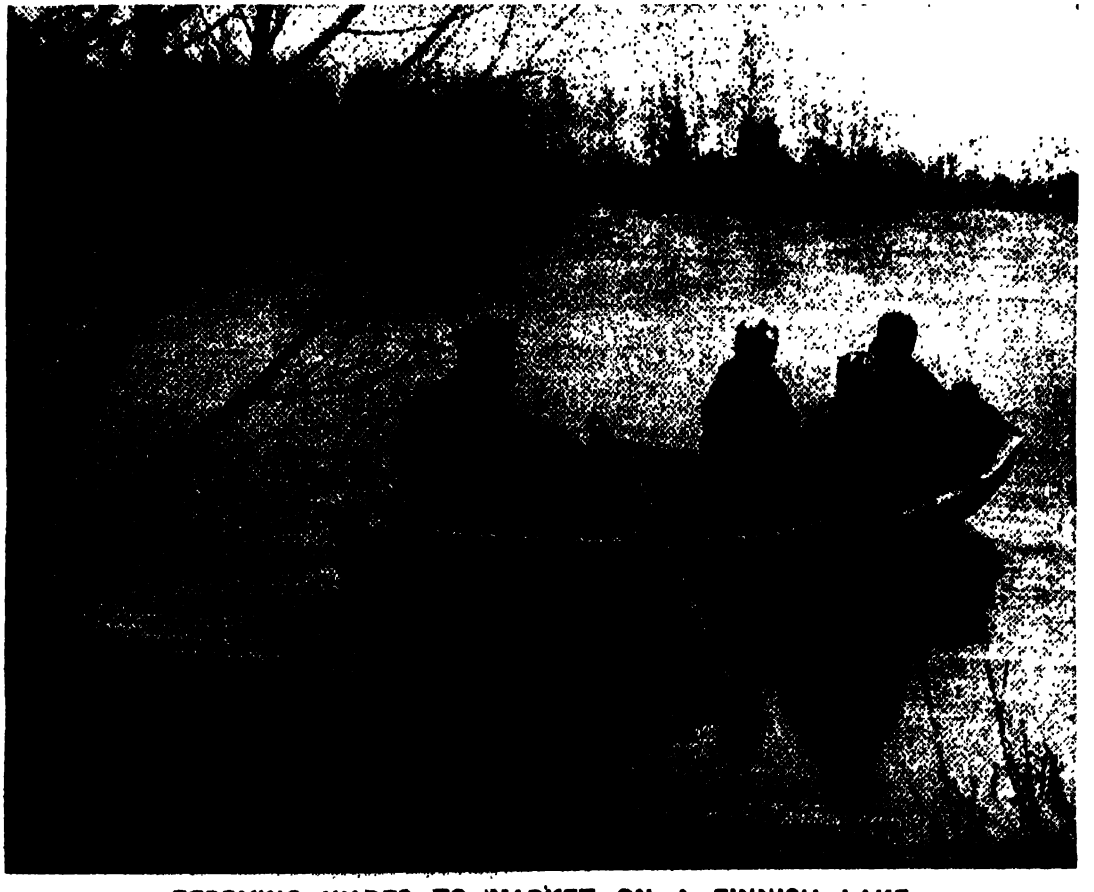
summer look so dreary from the train windows, are of great value as a source of wealth, while industries are being slowly but surely developed.

It will be noticed that a number of Finnish names end with "joki." That is because the word means river. Equally common are the terminations "jarvi" and "koski." These are the Finnish words for lake and falls. The abundance of water in the country is not altogether an advantage, but it has this value, that plenty of cheap power is available for industry. The Finns have taken advantage of this, and of the fact that the country is covered with fir trees, to go in for pulp and paper-making. In the last forty years or so they have increased their



CRAFT WHICH, THOUGH SMALL, ALONE DARES SHOOT THE RAPIDS

Shooting rapids is an exhilarating adventure for which Finland provides several famous opportunities. From June to September many tourists visit the lake district of the Finnish uplands, whose waters find outlet into the Gulf of Finland through the river Kymmene. The Mankala Rapids run through fine scenery from Mankala to Perolahti, about six miles of violent rapids shot in rowing-boats in about a quarter of an hour



FERRYING WARES TO MARKET ON A FINNISH LAKE

A boat is one of the chief treasures of the country-man, for in Finland life is lived almost as much on water as on land. Ofttimes a procession of boats bearing a merry wedding-party is seen on the lakes, almost daily the market-women are afloat, and sometimes a mournful cortège, in the foremost boat a coffin, slowly glides over the quiet waters



HUMAN HOBBY-HORSE PLAYS A PART IN A POPULAR PASTIME OF FINLAND

Many of the games and pastimes of the Finnish countryfolk have been borrowed from their Slavonic neighbours across the border, and the game on which these stalwart peasants are now so eagerly intent is not unlike the Russian "Little Towns," where small cylindrical pieces of wood are ranged in position within a square of ground, the object of the game being to knock the wooden figures from the square with specially-cut sticks in a minimum number of throws

Photo, Apollo

export of paper from an insignificant amount to many thousands of tons a year. There were two pulp mills in 1865. Now there are between forty and fifty. In Finland it is as profitable to possess a waterfall as it is in South Africa to discover a gold-mine on one's land.

Yet the finest fall in Finland has not been harnessed. It brings in more money as a "sight" than it ever could as an industrial proposition. Both in the beauty of its scenery and in the enormous amount of water which rushes down a dark, narrow gorge formed by precipitous cliffs, Imatra is unsurpassed. Every visitor to Finland goes there as a matter of course, just as you go to Pompeii if you are in Naples or to the Kremlin when you travel through Russia. There is a good hotel where the food is European, and guests wear dinner-jackets and dancing-frocks. When you tire of dancing or playing bridge you can wander away and listen to Finnish singers accompanying themselves on the national instrument, the "kantele," a kind of zither. There is some relationship between the music of the Finns and that of their blood-relatives, the Magyars of Hungary. It is either plaintive or wild, and the kantele goes very well with it.



ON THE PLAYING-GROUNDS OF FINLAND
The Finnish peasant, a homely, intelligent person, is not lacking in amusements for his hours of leisure, and full-bearded, middle-aged rustics participate in the popular games with all the ardour and zest of youth
Photo, Apollo

The best musicians are the people of the north and east, the Karelians. The south and west are inhabited chiefly by another branch of the Finn nation called the Tavastlanders. The two have much, of course, in common, but in many things they are unlike. Here is an explanation which a Finn gave to a traveller of the differences between them:

"Although both are Finlanders in the true sense of the word, the manners, customs, and even the appearance of these two races differ almost as much as those of the people of France and Germany. The Karelian may, indeed, be called the Frenchman, and the Tavastlander the Teuton of Finland. In Karelia, pleasure, music, and art are regarded as being of more importance than the more serious and practical walks of life. Our greatest poets and composers come from Karelia, where the women are famed for their beauty, and the men are quick-witted, light-hearted, and totally different from the Tavastlanders, who often appear dull

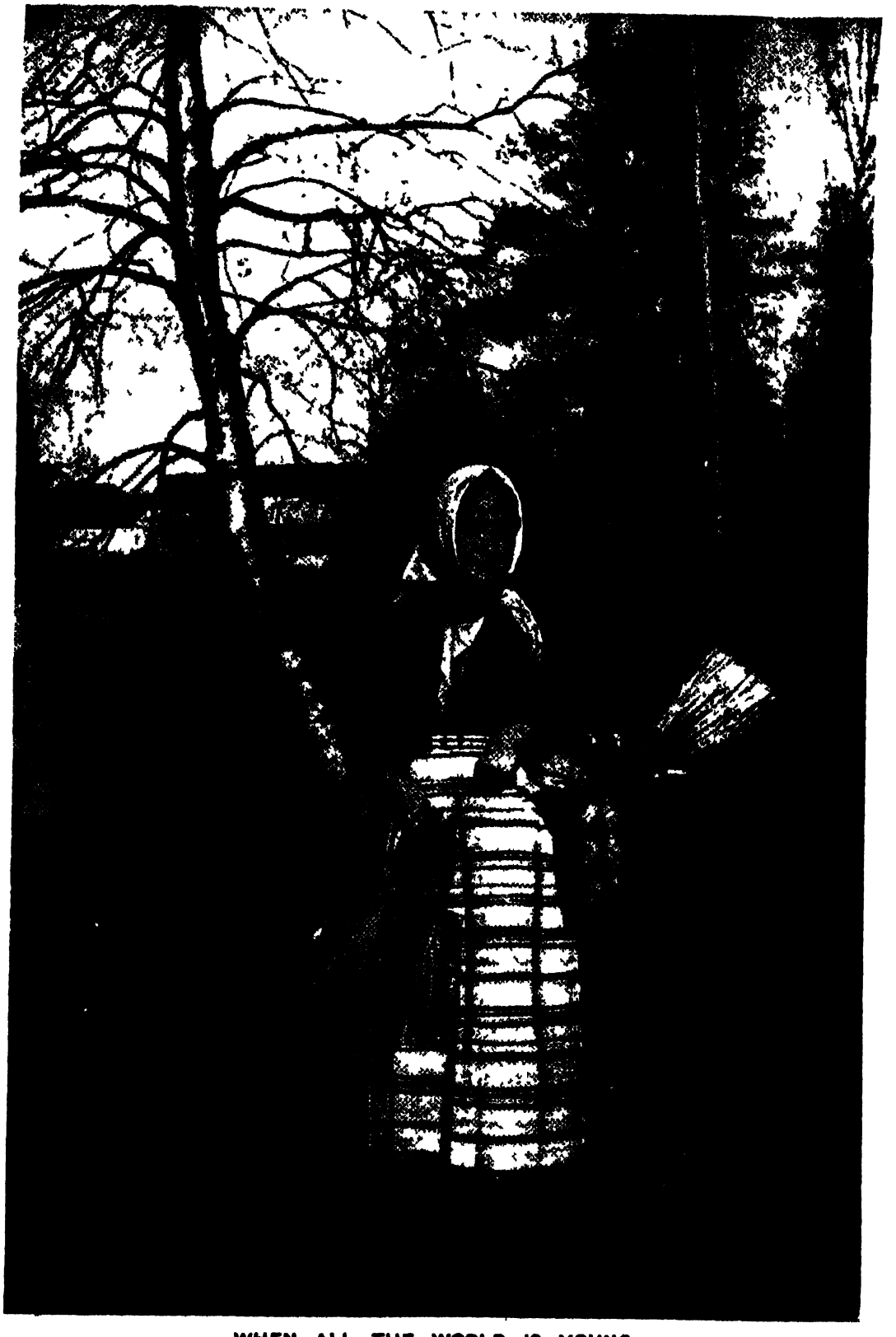


PUPILS OF AN ELEMENTARY SCHOOL ON THEIR GARDEN ALLOTMENTS

Since the time of the Reformation a national education has existed in Finland, although for many years it consisted only of instruction in reading and religion, the country schoolmasters being chiefly priests and sacristans. The elementary schools made an appearance in the beginning of the latter half of the nineteenth century, and some 4,000 higher elementary schools alone are now to be found in the country districts

and even boorish by comparison. Both have their good points, for although stolid and not so attractive on the surface, the Tavastlander is plodding and tenacious, and makes a better citizen than his clever but less persevering countryman. Karelians are not so thrifty or so industrious. We have a saying in Finland 'Karelia for pleasure, but Tavastland for work,' and that aptly describes the situation. In the country called Savolax there is a mixture of the two races, and there you will find some of the most distinguished and cultured men in the whole country." The man who gave this information was, it should be added, a Tavastlander himself.

The mixture of two such strains ought to result in a well-balanced national character in a development, both material and artistic, which will give Finland a place in the world far more prominent than that which she has occupied modestly hitherto. Already this development has made good progress, and as an independent nation the Finns are bound, it would seem, to go rapidly ahead. Their industry is far-seeing and capably managed. Their business men and bankers, few as yet in number, are enterprising and large-minded. In every direction the prospect opening out before the Finnish people is full of promise.



WHEN ALL THE WORLD IS YOUNG

On the happy, vivacious countenance of this Finnish peasant maid one may read the exultation of healthy youth. Like some blithe spirit she flits through the woods, her voice ringing out now and then in unpremeditated song. Work and play come alike to her, but she is never so happy as when, her tasks performed, she may roam the countryside at her will

Finland

II. How the Finns Secured Their Freedom

By A. MacCallum Scott, M.A., M.P.

Author of "Through Finland"

THE Finns, who form nearly seven-eighths of the population of Finland, are, like the Magyars and the Turks, an Asiatic race, probably an offshoot of some remote Mongolian stock much modified by admixture with other races. They crossed the Urals before the Christian era, and before the seventh century the pressure of the Slavs and of successive waves of Asiatic invaders had driven them into Finland and the trackless forests of the Baltic shores and North Russia, where they lived a life very much like that of the North American Indians.

The Swedes, who form about one-seventh of the population, had also settled on the coast districts before the dawn of history. Swedish Vikings controlled the great trade route overland through Russia and down the river Dnieper to Constantinople, and it was one of their number, Rurik, who in the ninth century founded the small state of Novgorod, which was destined to become the nucleus of the Russian Empire. They traded in amber, furs, skins, and most precious of all, slaves; and Finland was valuable to them as a source of supply both of furs and of slaves.

The recorded history of Finland commences in the year 1157, when Eric IX., King of Sweden, with the special blessing of the Pope, undertook a crusade for the purpose of converting the pagan Finlanders (both Finns and Swedes) to Christianity. He was accompanied by Bishop Henry of Upsala, an Englishman, who, reinforced as he was by the secular arm, baptized the population en masse. Bishop Henry was assassinated in the following year, and was canonised as the patron saint of Finland.

Finland a Cockpit of War

It was the end of the thirteenth century before Sweden had completed the conquest and occupation of Finland. In 1293 Birger Jarl overran Karelia, occupying Viborg, at the eastern end of the Gulf of Finland, and Kexholm on the shore of Lake Ladoga, thus bringing Sweden for the first time into direct contact with the Russian Empire. For the next five centuries, up to 1809, Finland was incorporated as an integral part of Sweden, and her history is merged in that of Sweden. Unfortunately, these five centuries were not years of peace, but years of almost unbroken war, during which Finland was ground between the upper and nether millstones of Sweden and Russia.

At first the arms of Sweden prevailed, and in 1617, during the reign of Gustavus Adolphus, the treaty of Stolbova secured to Sweden not merely Kexholm, on Lake Ladoga, but also the province of Ingria, on the southern shores of the Gulf of Finland, where now Petrograd stands. For two generations there was peace, but the horrors of war were replaced by the hardly less frightful horrors of famine and pestilence. In some parishes the population died out altogether, and the churches had to be closed.

Independence First Foreshadowed

Then followed the long and bitter struggle between Charles XII. of Sweden and Peter the Great. In 1710 Peter seized Kexholm and advanced into Finland as far as Willmanstrand. By 1716 he had overrun the whole of Finland. Finally, by the Peace of Nystad, in 1721, the eastern Province of Viborg, nearest to Petrograd, was ceded to Russia. It was not reunited to Finland until Finland herself had come under the suzerainty of the Tsar.

Repeated efforts were made by Sweden to win back the lost province. They all ended disastrously for Sweden, and still more so for Finland. The attempt of 1742 was badly prepared. The whole Swedish Army was forced to capitulate at Helsingfors, and the Treaty of Abo in 1743 saw the Russian frontier advanced about 100 miles beyond Viborg to the river Kummene, including the towns of Willmanstrand and Fredrikshamn. In 1788 Gustavus III. renewed the attempt, and after an inconclusive struggle the treaty of Värälä in 1790 re-established the status quo ante.

This struggle was remarkable for one incident which showed the direction in which the minds of native Finlanders, who saw that their country was being bled to death in these unending wars, were turning. On the ground that the King had violated the constitution by declaring war without the consent of the Diet, some 206 officers formed a conspiracy in which two main ideas were apparent. The first was the limitation of the power of the monarch. The other was the establishment of an independent Finland under the protection of Russia. The conspiracy

proved abortive, but it foreshadowed the constitutional movement, and prepared the way for the great event at the beginning of the nineteenth century.

In 1808, seizing a favourable opportunity during the Napoleonic Wars, the Russians invaded Finland. The Swedes were caught unprepared and were unable to send reinforcements. Sveaborg, the great naval fortress, surrendered without a blow For some months General Aldercreutz, retreating northwards with a small force, maintained a gallant struggle against overwhelming odds, the romantic episodes of which form the theme of "Ensign Stål's Tales," the most popular of the works of Runeberg, the national poet of Finland. The Tsar, Alexander I, resolved to hold out his hand to the Finnish National movement which had manifested itself in the war of 1788-90. Without waiting for the end of hostilities with Sweden, he convened a meeting of the Finnish Diet at Borga, in March, 1809, and with this Diet he entered into an agreement for the Union of Finland and Russia on the basis that the Finnish constitution should be preserved and guaranteed. Six months later Sweden recognized the fait accompli by the treaty of Fredrikshamn, whereby she surrendered all her rights in Finland to Russia.



THE REPUBLIC OF FINLAND

Finland, therefore, was united to Russia not by right of conquest, but by an Act of Union carried out in constitutional manner. In the century of marvellous growth and development which followed, this remained the sheet anchor of Finnish nationalism. There were times when Russian autocrats sought to abrogate the rights of independence guaranteed by this Act of Union; but all sections of public opinion in Finland immediately combined in defence of their liberties with a solidarity against which coercion was futile. Each of these waves of coercion ended in a fuller recognition of Finnish constitutional rights.

In latter years we heard much of Russian oppression, especially under the harsh and brutal regime of Governor-General Bobrikoff, who was assassinated in 1904, and during the period of much more subtle constitutional aggression which commenced in 1910 and lasted up to the Great War. But it should never be forgotten that, in spite of these lamentable episodes, it was the union with Russia which gave Finland the opportunity of growing to the full stature of nationhood.

In 1809 the population of Finland was less than a million. There was no literature in the language spoken by seven-eighths of the people. Swedish was the sole medium of culture, of learning, and of government. Fortunately, her destinies were in the hands of a group of singularly able patriots and statesmen, who set themselves deliberately to make out of this unpromising material a nation with a literature, an art, and a polity of its own.

The way was pointed out by Ivar Arvidson in the oft-quoted saying: "We



ONE OF FINLAND'S FAVOURITE WINTER PURSUITS

The seal-hunter has recourse to more than one ruse before he can get in shooting distance of his prey. Generally he stalks him, lying flat on a sledge propelled over the frozen sea by his feet, and in order that his approach be unobserved, he fixes a white board or sheet in front of the sledge. Sometimes he dispenses with the sledge, and, dressed in white, creeps along the ice on his stomach

have ceased to be Swedes; we cannot become Russians; we must be Finns." J. W. Snellman, a philosopher who had already made a reputation in Europe, became the political leader. "It is impossible," he said, "to educate the people in politics while in the schools and in the courts a language unknown to them holds sway." He and his colleagues, therefore, set themselves to develop the obscure Finnish vernacular into a literary medium, and to establish a universal system of national education.

Runeberg, who wrote in Swedish, and whose noble verse was the inspiration of the movement, is permanently enrolled among the great poets of Europe. Elias Lönnrot, a doctor of medicine in a remote parish, collected from the lips of the peasants the metrical tales of the people, handed down by tradition from unknown antiquity, and pieced them together to form the Kalevala, which now ranks as one of the five great epics of the world. From the original impetus of these pioneers there sprang also schools of painting, sculpture, music, and architecture, which show distinctive national characteristics.

By such means the Finnish language won its way to recognition, and the Finnish nation became one of the most educated peoples in Europe. In the course of a century of peace, the population increased from less than one million to over three and a quarter millions, and there was a great increase in material prosperity.

The Great War found Finland, in 1914, in the throes of another constitutional struggle with Russia. As elsewhere, the first result of war was to strengthen the hands of the Imperial Government. Held passive under a regime of stringent repression, Finland took little share in the war. The first Russian Revolution, in March, 1917, brought about the restoration of the Finnish Constitution, which was continued under the Kerensky government. The position, however, was unsatisfactory, as the constitution was ambiguous in many important respects. The small Swedish party was for complete independence. The much larger Social Democratic party, distrusting Swedish influence, advocated complete self-government under the Russian flag, similar to that enjoyed by the British Dominions. The Bolshevist Revolution, in September, 1917, precipitated a crisis. The large Russian army stationed as a garrison in Finland was undisciplined and unpaid. It sided with the revolutionary element and the forces of disorder. These events turned the scale of public opinion in favour of complete independence, and in November, 1917, a Finnish Republic was declared by the Diet.

A Socialist majority was, for the time being, in control. The position was very unstable. In January, 1918, the Finnish Revolution was inaugurated by the seizure of Helsingfors by Red Guards, and a desperate civil war ensued. The Allied Powers of Europe were unable to intervene owing to the German blockade of the Baltic. The Finnish Government appealed to Sweden for help, but Sweden was afraid of being dragged into the Great War.

There was but one Power from which help could be obtained, and that was Germany. A German force was landed to cooperate with General Mannerheim, who led the Finnish Government forces, and the combined armies, having regained Tammerfors and Helsingfors, gradually drove the Red Army back to Russia. In June, 1918, a new Diet was convened, from which all Revolutionaries were excluded. It was resolved to adopt the monarchical instead of the republican form of government, and the Finnish crown was offered to a German prince. This was the price for German aid.

The collapse of Germany and the victory of the Allies in November, 1918, once more altered the situation. No more was heard of the German prince or of a monarchy. Finland remains a republic, and her independence is recognized by the Great Powers.

A grave dispute with Sweden arose over the possession of the Aaland Islands, which have always been Finnish territory, but which Sweden has always regarded as of vital strategic importance to herself. This matter was referred to the League of Nations and has now been settled by a recognition of Finnish sovereignty with certain restrictions on the military use of the islands. With Russia on one side and Sweden on the other, and with many internal problems of her own, Finland has still many difficulties to encounter, but a nation which has proved its capacity to produce so many great leaders can look forward to the future without undue anxiety.

FINLAND: FACTS AND FIGURES

The Country

Consists of plateau in North Europe, with indented lowlands round Baltic coastline of 1,000 miles. In the south are thousands of shallow lakes; in the north, known as Lapland, are heights of over 3,000 feet. Largest lakes: Inari (534 square miles), Saima (502), Paijane (429), Uleatrask (387). Lake Ladoga (7,000) is half Russian and half Finnish. Numerous short rivers, broken by rapids, navigable in stretches, used for floating timber. Rivers and lakes frozen December to May. Rainfall heavy, but little snow. Winter ports Abo, Hango, and Helsingfors. Large coniferous forests. Reindeer, bear, wolf, and lynx found wild; mosquitoes prevalent. Coast fringed with islands, including the Aaland area, 149,586 square miles. Population about 3,367,550, ninety per cent. Finns, Tavastlanders or Karelians, about nine per cent. Swedes, with a few thousand Laplanders. Language Finnish, but Swedish understood in large towns.

Government

Republic (Suomen Tasavalta), proclaimed December, 1917, recognized by Powers, and under constitution of July, 1919. President elected for six years, and House of Representatives of 200 members for three. Sixteen electoral districts with proportional representation. Universal suffrage at age of twenty-four.

Defence

Service in army universal, and compulsory between ages of seventeen and forty-five. Voluntary Civic Protective Guards distributed in twenty-one districts, total over 100,000. Personnel of navy for coastal defence, about 1,170 officers and men; vessels include four light cruisers, three torpedo boats, and one mine boat. Coast artillery, about 2,440 officers and

Commerce and Industries

Chief industry lumber, occupying about 80,000 workers, more than half country being covered with pine forests. There are 284,188 farms, but only about 8.5 per cent. of land cultivated. Over 80,000 engaged in factories. Exports in 1921 (timber, pulp, paper, horses, meats, hides, leather, gums, resins, tar, matches), 3,385,700,000 Finnish marks, or about £134,000,000 (mark = 9½d.); imports, 1921 (cereals, coffee, tea, sugar, textiles, leather, oils and fats, machinery, metals, and spinning materials), 3,583,000,000 Finnish marks, or about £142,000,000, reckoning the mark at 9½d.

Communications

Railway mileage, 2,685, largely State-owned. Lakes connected with each other and with Gulf of Finland by canals. Telegraphs (about 10,500 miles of wires) and telephones (3,230 miles of wires) owned by State.

Chief Towns

Helsingfors (Helsinki), about 188,900 population; Abo (Turku), 59,900; Tammerfors (Tampere), 46,800; Viborg (Vipuri), 30,000 Vasa (Vaasa), 24,480; Uleaborg (Oulu), 21,200 Kuopio, 18,140; Björneborg (Pori), 17,000 Kotka, 11,560.

Religion and Instruction

National Church, Evangelical Lutheran, with four bishoprics. Liberty of conscience guaranteed. Lutherans, about 3,270,000; Greek Catholics (with archbishop) and Raskolnics, 57,000; Roman Catholics, Baptists, and other denominations, about 10,000. Three universities (a State university at Helsingfors, a Finnish and a Swedish university at Abo), one technical high school, two commercial high schools, eighty-one lyceums, forty-two middle schools, twenty-three colleges for girls, eight training colleges for elementary school teachers, forty-two high schools for the people, 3,640 higher elementary schools, 1,260 lower elementary schools, 1,540 infant schools, in addition to other educational facilities for study of arts and crafts, agriculture, etc.



MAIN STREET OF PICTURESQUE FIUME SEEN UNDER A SUMMER SKY

Fiume's main thoroughfare, known as the Corso, is near to the centre of the town, between the Piazza Scarpa on the east and the Piazza Dante on the west, a little to the north of the steamboat quay. It contains the Torre Civica and many fine shops, and, save for the sun blinds and the tiled and overhanging roofs of the houses, this photograph of it recalls somewhat the aspect of the Quadrant of London's Regent Street. The seaport, known to the Romans as Tarsatica, has been for a long time mainly populated by Italians and Croatians

Fiume

The Adriatic City-State & a Comic Interlude

By Herbert Vivian

Author of "Italy at War"

FIUME, the coveted city, will be remembered as the chief bone of contention after the Great War; the brief "reign" of d'Annunzio as one of the few really comic interludes of modern history. Until then she enjoyed the proverbial blessing of having practically no history at all, owing successive allegiance to the Lords of Duino, Frangipani, and Walsee until 1471, when the Emperor Frederick III. bought her and added her to Inner Austria. In 1779 Maria Theresa united the city with Hungary, from whom it was wrested by the French in 1809. Austrian again in 1814, restored to Hungary in 1822, handed over to the Crownland of Croatia after the disorders of 1848, Fiume became autonomous under the Hungarian kingdom in 1870, comprising with her suburbs an area of about eleven square miles—a little smaller than San Marino, a little larger than Monaco, as d'Annunzio used to remind his visitors.

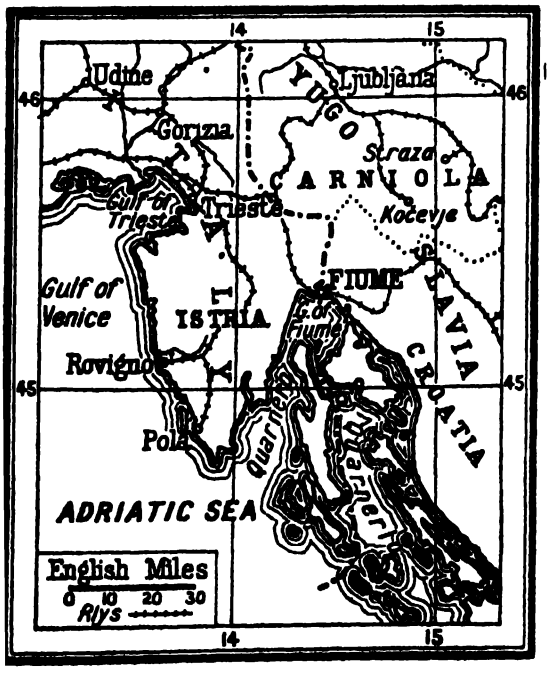
After the Great War, Fiume was claimed by both victorious Italy and the new ambitious kingdom of the Serbs, Croats, and Slovenes. Italy insisted on self-determination for a city whose autonomy was already acknowledged; whose population consisted of 13,000 Italians, 6,900 Illyrians, 6,800 Croats and Slovenes (chiefly in the outskirts), and 1,500 Germans; a city, moreover, which had declared by plébiscite on October 30, 1918, before the victory of the Allies, in favour of union with Italy.

The Southern Slavs retorted that Fiume was promised to Croatia by the Treaty of London, which defined Italy's conditions for entering the war.

"Yes," was the answer, "but we had always been told Croatia hated Serbia and would become an independent State, a buffer against Serbian imperialism. Croatia would have needed an outlet to the sea, but the new Slav kingdom has been already assigned twelve important ports on the Adriatic, and can need no more. We are not claiming Fiume in defiance of our treaty; it is Fiume who is claiming us, and we cannot turn a deaf ear to her cause."

The argument went on interminably at the Peace Conference, and Mr. Wilson once more flouted his own fourteen points by implacably insisting on a surrender to the Slavs. But public opinion was roused in Italy, and her representatives withdrew from the conference rather than give way immediately.

Meanwhile, Anglo-French or Anglo-Annamite troops held the stakes until a sudden compromise at Paris led



FIUME AND ITS NEIGHBOURS



POSTER APPEALS TO ITALIAN PATRIOTISM IN FIUME

When, in the autumn of 1919, the Italian novelist and poet, Gabriele d'Annunzio, established himself so dramatically as Dictator of Fiume, the street walls were plastered with appeals to the patriotic spirit of his compatriots. Those seen in the photograph may be freely translated: "Italy or Death!" "Long Live Gabriele d'Annunzio!" "Who works Fiume ill Him Fiume will kill!"

to a temporary Italian occupation. But the Italian Government eventually yielded to pressure and ordered their troops to withdraw. All Italy protested; Fiume protested loudest of all.

Suddenly her call of distress was heard from an unexpected quarter. On September 12, 1919, when the Italian troops were forsaking Fiume amid the tears of the population, a great cloud of dust was espied on the horizon of the Corso. It was raised by a raging, tearing motor containing a little bald, fiery poet, who had rushed to the rescue in his fifty-seventh year. Instead of putting him to bed with a shout of laughter, the wilder spirits rallied round him and joined in a new Jameson raid, while more sober regulars turned Nelson eyes as he bared his breast and exclaimed dramatically: "Shoot me! Fire at the medals I won in winning your battles!"

Thus Gabriele d'Annunzio—of the Annunciation or of the Advertisement, as you prefer—established himself as Dictator of Fiume, defying the world's ridicule and the wrath of the Southern Slavs; and there he remained for some seventeen months in an atmosphere of comic opera.

When I visited Fiume I found her very little changed from what she had been twelve years before. There was the same filthy old town huddling on a hill with a Roman arch as the sole sight for travellers; as I approached, my eyes were scorched by the same panorama of great white buildings reflected in a blinding sea. The only difference was that all the movements of Hungary's busy port, all the hum of countless factories was stilled; commercial life had expired, save in a few drowsy, half-empty shops; scarcely a cab or a horse remained to disturb the silence of the grass-grown streets. It might have been Pompeii or the Zuider Zee.

But Fiume could claim to be the citadel of youth. Nearly everybody

looked about eighteen, walked at six miles an hour, was discourteous without being rude. More elderly citizens tried to look like the Commandant, with tiny chin beards, bald heads, defiant attitudes. He himself lived in a palace at the top of a very steep hill. Sentinels stood with sharp black bayonets at the gates, on the stairs, and all over the building. They challenged me, they challenged you, they challenged the Commandant's ministers and secretaries and myrmidons. Desultory youths thronged every ante-chamber, busily strumming typewriters or decorating copies of the official bulletin with rubber stamps or denying their existence on the telephone. It was much more like a newspaper office than a government house. And the government of this little state was conducted on strictly journalistic lines.

Almost the only thing lacking in the city was cloth, and the consequence was that the legionaries were clad in keeping with their comic-opera surroundings. The luckiest wore bright terra-cotta khaki, suggestive of window-blinds, a legacy of the expelled Annamites, but the substitute uniforms included sailcloth, sporting tweeds, striped and speckled cotton, almost everything except charmeuse. The breeches were so wide that they could stow away an infinity of loot, or at least a week's rations. .Some of the tunics were like overcoats, others like small boys' jackets. Occasionally you met a brave whose neck suggested that of a young lady at a ball.

Nearly all grew their hair like Polish pianists; some were bareheaded, others had tin helmets or cocks' feathers, but the majority poised the black Arditi fez acrobatically at the very back of their heads, with a long, black tassel waggling in the breeze. It was only after some months that



FIUME'S PROUD DEFIANCE UNDER D'ANNUNZIO: "WHO IS AGAINST US?"
On the first anniversary of his occupation of the Adriatic port, Gabriele d'Annunzio's troops demonstrated in the town, displaying the Fiuman flag. Flown vertically instead of horizontally, this was made of dark red material with, in gold, the constellation of the Great Bear encircled by a serpent swallowing its tail, and, on a ribbon, the motto "Quis contra nos?"—Who is against us?

the Commandant was able to make a rich addition to his stores by an exploit of his emissaries at Catania. They boarded a tramp steamer with romantic secrecy, overpowered the crew, and brought her to Fiume. As the poet's commander-in-chief said to me: "We have to do a little piracy now and then; no one helps us, so we help ourselves."



ONE OF D'ANNUNZIO'S ARDITI ON GUARD

Among the legionaries who helped d'Annunzio to take Fiume, Zara, and Susak, were a number of Arditi, volunteers for any dangerous work that might want doing. They presented a striking contrast to the irregulars in shorts shown on page 2094.

It was in this spirit of filibustering gaiety that d'Annunzio governed Fiume. He was an absolute despot, and issued fantastic edicts in the most lurid language of melodrama. There were all sorts of councils and elected bodies and nominal jurisdictions, but all gave way to the poet, or else they found the climate did not suit them, and they took a hasty departure. Once during his dictatorship d'Annunzio bluffed Italy with a demand for annexation and an offer to retire, but when Italy accepted he called a plébiscite. It went against him by three or four to one. Then he had the voting papers locked up, saying he refused to trust "vile Italy." And no one seemed to mind.

One of his constitutions was a declamatory rhapsody about cabbages and kings; there were fairyland provisions for the appointment of officials, with titles that might have been taken from "Through the Looking-Glass" or "Gulliver's Travels"; music was constituted the State religion; a huge amphitheatre was to be built for free operatic performances; and, if any hitch occurred, seven "rectors" were to take seven mops and sweep away the whole document and hand over plenary powers to the poet.

Never was a man so ubiquitous. His day must have consisted of at least forty-eight hours, for all through the twenty-four he was exhibiting himself in the streets and public resorts, waving flags from the balcony of his palace, delivering fiery speeches, receiving deputations, celebrating anniversaries, holding reviews, opening public buildings. And yet he found time to write most of his newspapers, compose manifestoes for all the walls of his town, talk, talk, talk incessantly with legionaries and citizens, eat, drink, and be merry. He contrived to be not only in every street but on every tongue.

Yet what a human mountebank! There was a gala performance of one of his own plays at the theatre, crowded with legionaries. In the middle of the second act he raised his hand in his



FIUME'S POET-DICTATOR, GABRIELE D'ANNUNZIO

One of the greatest of Italian authors, Gabriele d'Annunzio, fired into flaming passion by German vandalism in the Great War, became a daring airman and, further angered by delay in the settlement of Fiume's future by the Peace Conference, occupied the port in 1919, declared it annexed to Italy, and remained its Dictator until the close of 1920



LIGHTLY CLAD GUARDS OF GABRIELE D'ANNUNZIO'S FORCE AT FIUME

In occupying and "annexing" Fiume to Italy in 1919, Gabriele d'Annunzio acted in defiance of the Italian Government as well as of the Peace Conference. In the result Italian troops were sent against him and some fighting took place, notably in December, 1920. D'Annunzio carried on propaganda work by means of leaflets dropped from aeroplanes. One of his manifestoes was worded: "Italy celebrates Christmas by making havoc of the Italians in the Fiume of Italy. Gabriele d'Annunzio greets his executioners." The Italian poet-patriot remained in the town until January, 1921, but the bulk of his force was expelled in the previous December



OCCUPATION OF SUSAK BY D'ANNUNZIO AND HIS ARDITI

When the Great War, in which he distinguished himself as an intrepid airman and lost the sight of one eye, was over, d'Annunzio, inspired by thoughts of Mazzini and Garibaldi, as well as by anger at the delay of the peace-makers, made his memorable attempt to hold Fiume for Italy. In the fighting that ensued he escaped with a slight head wound. Among his followers the Arditi were conspicuous, and their occupation of Susak caused the Serbs, who also claimed Fiume, to prepare to defend themselves by force and to address a formal protest to the Allies

box and cried · " Enough of this tedious trash ! Let us now proceed to sing patriotic songs." And the unfortunate mummers had to join in the choruses.

D'Annunzio has always been a past master of nicknames. At Fiume he re-christened his supper-haunt the Ornithorhyncus; his restaurant and his legionaries were called Ironheads; cherry-brandy was " Blood of the Morlacchi " or ancient Illyrians; Fiume was " the holocaust city."

Dance in Honour of S. Vitus

But during his reign it certainly conveyed few impressions of sacrifice. There were theatres and music-halls, and military sports and banquets, and public receptions of deputations from all parts of Italy. I fared sumptuously every day in the gardens of the Ironhead restaurant on fresh caviare, scampi (the famous fish of the Quarnero), luscious fruits, and the best Hungarian wines. After the seizure of the tramp steamer, bread cost one-third of its price outside. The guaranteed Fiume corona was worth two or three times the crowns of Austria or Dalmatia.

I do not know when I have been quite so much amused as when I found the great festival of Fiume was in honour of S. Modest and S. Vitus, the joint patrons of the holocaust city. S. Vitus could be understood because once upon a time Fiume bore the Latin name of Fanum Sancti Viti ad Flumen, but the irony of S. Modest coupled with the flamboyant apparition of Gabriele d'Annunzio seemed absurdly incongruous. However, he disarmed all criticism by proclaiming an all-night dance in the public square in honour of S. Vitus.

Fairy Scenes in the Bay by Night

Neither he nor anybody else in Fiume except myself seemed to have noticed how appropriate this was, what a dance of S. Vitus had been going on there ever since the legionaries snatched Fiume from the League of Nations.

Fiume is really very beautiful by night, and even Venetian serenades have scarcely surpassed the effect of Bengal lights and Chinese lanterns, and showering rockets and fantastic flash-lights all over this fairy bay. There was a dance on board the good ship Dante in the harbour, another at the bathing establishment outside the harbour, and another on more democratic lines in the Piazza Dante, with lucky-bags on behalf of the White Cross and fruit-stalls for the thirsty. I noticed not a sour look or cross word among the peaceful crowds, who were content to dance and watch colour effects until dawn.

Of course, there were bickerings and treacheries and violent deeds under d'Annunzio's rule, but on the whole he contrived to keep his subjects as well as the whole world amused. And when the time came for him to bid farewell he was sincerely mourned. It is true that, day and night, he had scarcely ceased crying " Fiume or Death ! "

Signing of the Treaty of Rapallo

But after November 12, 1920, when the Treaty of Rapallo was signed by the representatives of Italy and the Serbs, Croats, and Slovenes, there was little resistance, and Fiume became established as an independent State. Instead of baring his breast and inviting a hail of bullets once more, he declared that Italy no longer merited that he should die for her sake. Instead of " Fiume or Death ! " his cry became " Life and Love and the Lake of Garda ! "

In January he packed his savings and his treasures; entered a swift car, and fled through the night to his beloved Venice. And now the crowning sorrow of his exile seems to be that most of his riches were stolen by his faithful legionaries.

But Fiume survives, happier if more humdrum, with intermittent peace and reviving industries, once more an autonomous port, cherishing wild memories amid fragrant flowers and soothing seas. In June, 1921, by an agreement between Fiume, Italy, and Yugo-Slavia, the conditions of which included the port of Barros, equal rights were granted to all parties concerned, and later the delimitation of the area of the State was left to a special commission of Italians and Yugo-Slavs.

Formosa

Japan's Island Province & Its Savage Peoples

By Professor J. H. Longford, D.Litt.

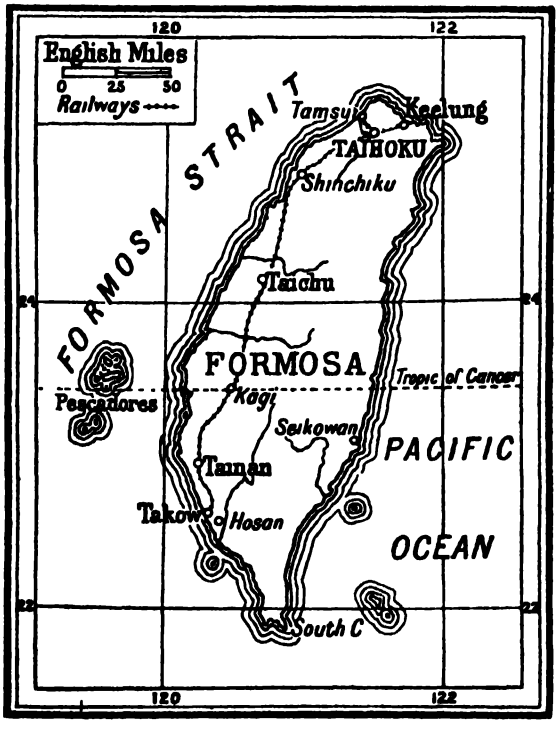
Author of "The Evolution of New Japan"

FORMOSA — Ilha Formosa, the beautiful island, as it was acclaimed by the storm-tossed Portuguese navigators of the sixteenth century, when it was first sighted by them on one of their early voyages in the Far Eastern Seas—called by the Japanese Taiwan (Terrace Bay), is an island in the Pacific Ocean, off the south-east of the continent of Asia, separated from it by the Straits of Formosa, which vary in width from 90 to 220 miles. The island is 225 miles in length. Its breadth is from 80 to 90 miles; its coast-line, 780 miles; and its area, 13,795 square miles. The 121st Eastern meridian passes directly through almost its whole length, and the tropic of Cancer through its centre.

Lying thus on the verge of the tropics, and exposed by its insular situation to an enormous rainfall, its climate is hot, damp, and malarious, trying in the extreme to both European and Japanese constitutions, scarcely less so, indeed, than the West Coast of Africa, though modern hygiene and the sanitary measures that have been taken by the Japanese, in accordance with the most advanced principles of science, have largely reduced the former very high death-rate.

Sierra Leone used to be described as the White Man's Grave, but the advance of medical science has caused it to lose its old name. And so it is with Formosa. In the early days of their occupation the Japanese suffered severely, and "the island was dreaded more than if it had been infested by spirits." It is no longer so, and the Japanese residents now number more than 150,000, who enjoy both health and comfort and most of the amenities of life which they could have in what is now generally described as "Japan Proper," that is, the original islands of Japan.

Twenty-five miles from the west coast lie the Pescadores (Japanese Hokoto), a numerous group of islands which are under the Formosa jurisdiction. Their principal value is a strategic one. Lying in the fairway of the Formosa channel, with a harbour capable of accommodating a fleet of the largest ships, and strongly fortified, they are a valuable asset in the naval supremacy of the Far East. They form one of the four bases which the Japanese describe as the quadrilateral of the China Sea. The other three are Port Arthur, Shimonoseki, and lastly Hongkong. Three of the bases are already in Japanese possession.



THE ISLAND OF FORMOSA

Formosa is one of the most interesting islands in the world from whatever point of view it may be



SWARTHY TRIO OF FORMOSAN ABORIGINES
These are the present-day representatives of the Atayal group of savage people who were dwelling on the island when the Chinese first made an appearance there in A.D. 608
Photo, Nippon Yusen Kaisha

regarded—its natural beauties which gave it its name, its resources and consequent potentialities of great wealth, its political importance, its history, and its development as a Japanese colony.

The present writer, who has circumnavigated the island, and lived in it for nearly a year during its first military occupation by the Japanese, was never able to sympathise entirely with the Portuguese in their admiration when they first sighted it with their sea-worn eyes. On the east coast, from which the Pacific stretches to America in an unbroken waste of sea, it presents a front of huge cliffs rising directly from the sea to a height of from five to six thousand feet, the highest cliffs in the world, against which the huge rollers of the Pacific unceasingly beat with loud - resounding roar. They are only broken by inlets in three places, and seamen who take the outer passage to the north always endeavour to give them a wide berth. They are all grand and even awe-inspiring, but they are not beautiful.

The west coast presents some picturesque aspects in the mountains rising in successive terraces till they reach their loftiest summits in the eastern half of the island, but between them and the western shore lies a flat alluvial plain, beautiful indeed in the luxuriance of its tropical vegetation and in its cultivation, but in no way attractive to those who view the coast from the sea, while the shore consists of long stretches of mud-flats and sand-banks that, when the tide is low, are desolate and dreary in the extreme.

The whole island is sharply divided from north to south into two unequal parts. Its western part is the plain just alluded to, which is of an average width of about twenty miles, and may be said to constitute one-third of the whole island. This plain has a fertile soil, so richly cultivated and so productive that it obtained at one time the name of "the granary of China." It is rich both in its economic products and in the glorious beauty of its flora. Two crops of rice, averaging over twenty million bushels, are produced every year; sugar, tea, rattans, tobacco, turmeric, sesame, peanuts, mulberry, sweet potatoes, and pineapples are cultivated on an extensive scale, and form substantial items of export.

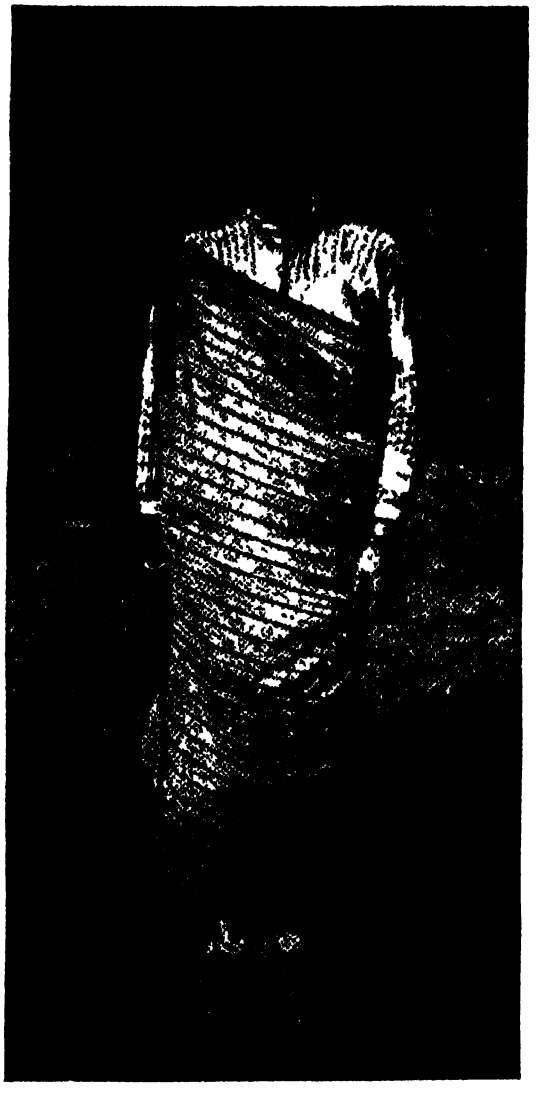
Many economic plants — tapioca,

hemp, coffee, grapes and other fruits—have been either introduced or their cultivation profitably developed by the Japanese, and the results already obtained from them are full of promise. The flora includes numerous orchids of singular beauty; jasmine, magnolias, azaleas, wild rose, hollyhocks, ferns and many other flowers grow in abundance over the whole plain, and help to give it the appearance of a garden of undying beauty.

Among the fauna are monkeys, bears, wild cats, tiger cats, wild pigs, spotted deer, goat antelopes, bats, rats, and

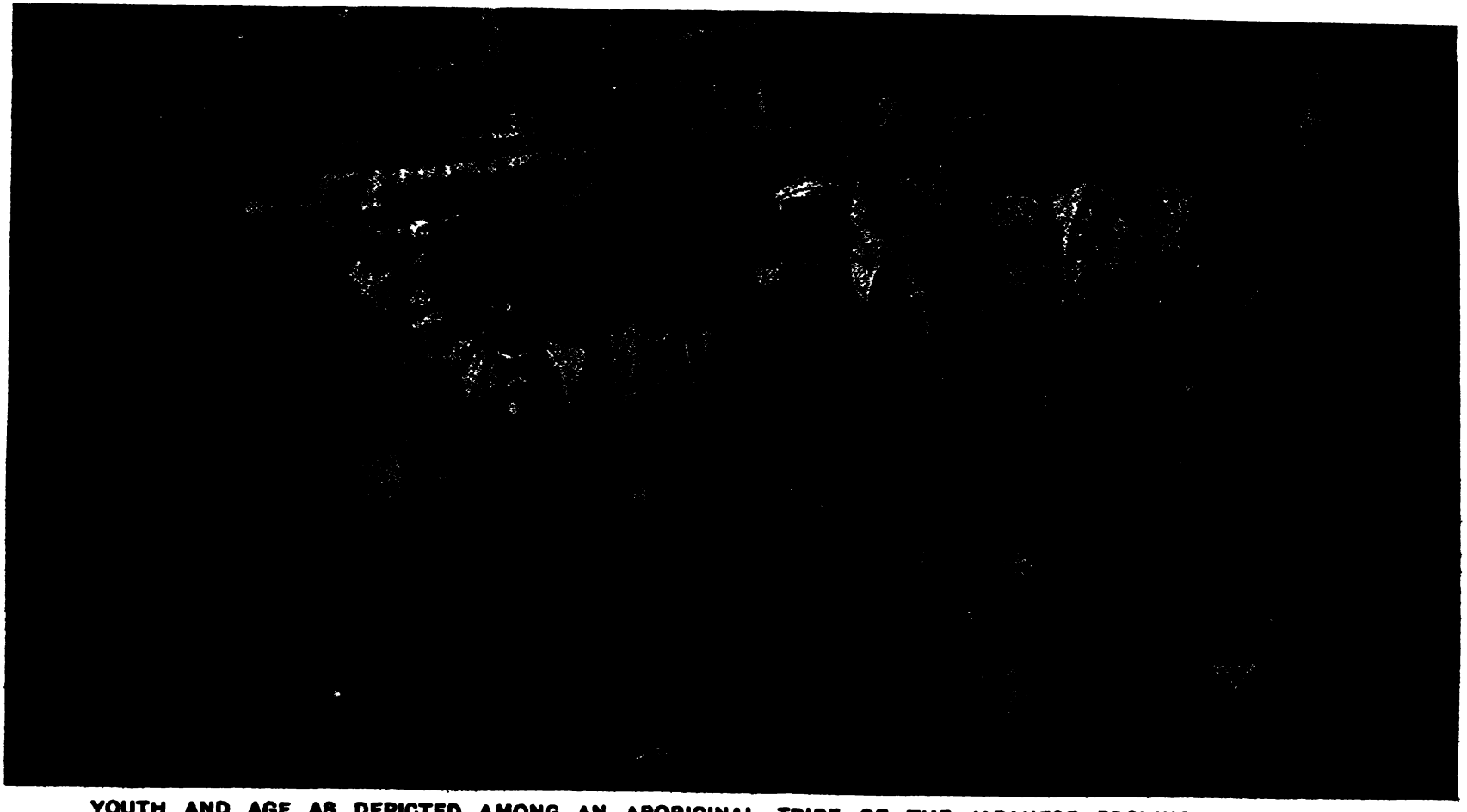


TYPE OF ATAYAL BELLE
The strange tattooing on her face indicates that she has attained womanhood and is now recognized by the Atayal tribe as a marriageable member of society
Photo, Nippon Yusen Kaisha



MIXTURE OF ISLAND FASHIONS
Wrapped round her body is a square of cloth, the regulation dress of the Atayal woman; the shirt like jacket underneath she has bought from a Chinese trader
Photo, Nippon Yusen Kaisha

squirrels. There is a great variety of birds Wallace, in his "Island Life," describes them at length, and mentions 145 species, of which at least 101 are permanent residents and 34 are peculiar to the island. Among them are larks, thrushes, swallows, starlings, orioles, minivets, fly-catchers, ouzels, magpies, crows, swifts, cuckoos, pigeons, doves, pheasants, partridges, owls, eagles, goshawks, etc. Insects are abundant and venomous. The worst type of malaria-carrying mosquito, cockroaches, and centipedes do not add to the pleasures of life. In the sugar districts



YOUTH AND AGE AS DEPICTED AMONG AN ABORIGINAL TRIBE OF THE JAPANESE PROVINCE OF FORMOSA

According to ancient records the island now known as Formosa has been inhabited by savage people, the so-called aborigines, from the earliest days. These aborigines at the present time may be classified in eight groups, each of which possesses its own peculiar characteristics. Of these groups that of the Atayal is perhaps the best-known; it comprises well over a hundred tribes, scattered chiefly over the mountainous region of the northern half of the island

Photo, Nippon Yusen Kaisha



PARTY OF ATAYALS BELONGING TO THE GROUP OF UNSUBDUED ABORIGINES OF FORMOSA

There is a considerable distinction between the various aboriginal groups of Formosa. This distinction is not only obvious where dress and customs are concerned, but extends even to their language, and it is not unusual for the language of one group to be quite unintelligible to the members of a second group. Quiet and homely in demeanour, it is difficult to realize that the Atayals are renowned as some of the most active head-hunting savages on the island

Photo, Nippon Yusen Kaisha

the plague of flies recalls the long-ago sufferings of Pharaoh's subjects, while white ants are very destructive. In the north, the cobra is frequently seen. The commonest domestic animals are the water buffalo and the pig.

The eastern section of the island consists of great mountain ranges, which culminate in the lofty peaks of Mount Sylvia (13,000 feet) and Mount Morrison (14,000), the two highest mountains in the dominions of the Emperor of Japan, and are terminated by the cliffs facing the Pacific. These mountains are covered with dense primeval forests of oak, ebony, camphor, maple, cryptomeria, cedar, spruce, all timber trees of the highest economic value, most of all the camphor tree, at once the giant and king of the forest, the giant in its enormous girth and height, and the king in the splendour of its luxuriant foliage.

Camphor is one of the most valuable of economic and industrial drugs, and Formosa is the chief source of the supply of the whole world. Like opium, tobacco, and salt, it has been made a government monopoly in the island, and its product is rigorously controlled. Under the Chinese the forests were wasted, the quality deteriorated, and cornering of the supply was not infrequent. Such incidents are now guarded against by stringent regulations, and many improvements have been introduced both into the methods of distillation and into the more thorough utilisation of the entire trees, so that the industry is, and is likely to continue, a source of steadily increasing and substantial revenue.

The forests are inhabited by the original settlers in Formosa, people of Malay or Negrito stock, who first occupied the western plains, but were gradually driven from them by Chinese immigrants into the mountain recesses, where they have conserved their independence almost to this day. They are



ATAYAL GIRLS NEAR THEIR MOUNTAIN HOME

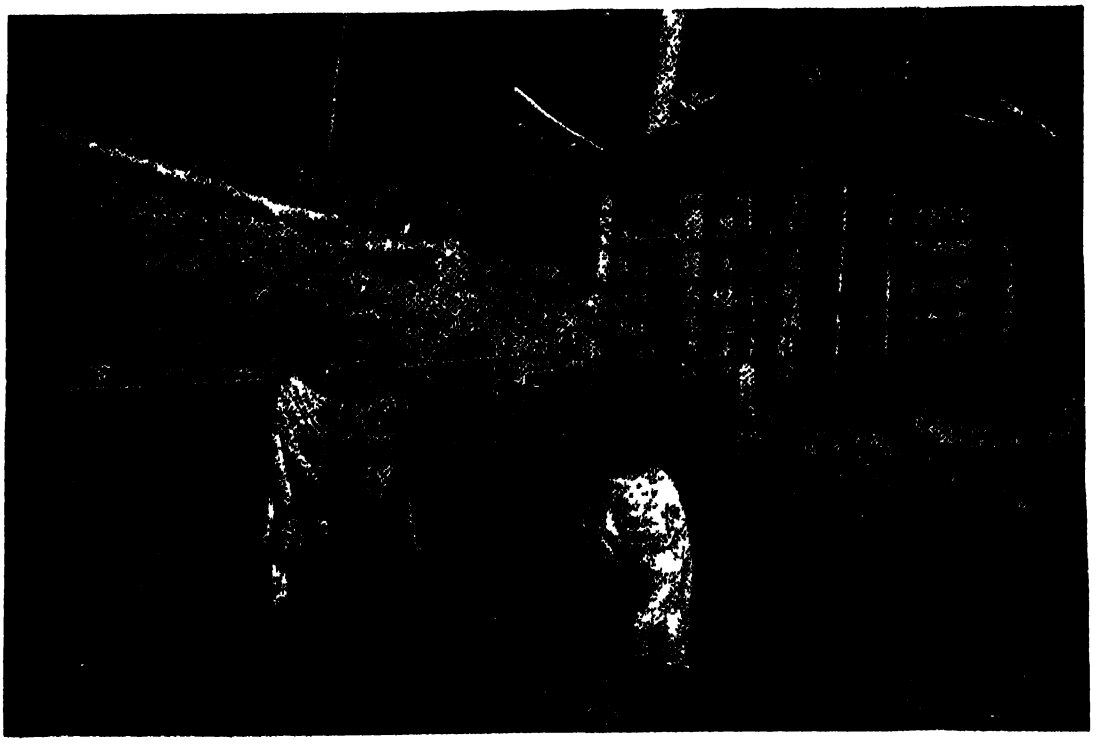
Wood, bamboo, stone, rush and grass are used extensively by some of the Atayal tribes in the building of their houses; others prefer to dwell in cellar-like excavations in the earth, covered by flat pieces of stone. A quaint Atayal custom is the removal of the two lateral incisors from the upper jaw. This is practised by both men and women, and is considered to improve the appearance vastly

Photo, Nippon Yusen Kaisha



PRIMITIVE HOMESTEAD OF A FORMOSAN HEAD-HUNTER

The rifle in the hand of the Atayal warrior is the only outward sign of civilization to be seen in this quaint homestead The Atayals are born hunters, and head-hunting is the one crime of violence laid to their charge, for in many points of morality these mountain savages can take their stand side by side with other and more civilized nations



MEMBERS OF AN ATAYAL FAMILY AT HOME

In the mountain fastnesses of northern Formosa the houses of the Atayal tribes are widely scattered. Near their homesteads are quaint little erections, raised some three or five feet above the ground. They are the storehouses of the tribesmen. The structure is lodged on what appear to be four colossal mushrooms, the circular boards surmounting each post being provided against the ravages of rats

Photos, Nippon Yusen Kaisha

the fiercest surviving savages in the whole world, hunters not only of wild animals but of men. They maintained a constant guerrilla war with the Chinese of the plains, who were always advancing more and more over the edge of the forest, where the camphor trees were most abundant, and the heads of slaughtered Chinamen are the proudest



TRIBAL STAMP OF DÉBUTANTE

Like a fine blue veil the tattooing stretches almost from ear to ear. A woman grown, she may now seek a husband, for each year is leap-year in the Atayal country

prizes of young braves and the most cherished trophies of the old.

The entire number of these savages has been estimated at 100,000, but this is little more than pure conjecture, as they are divided into several tribes, speaking different dialects, and often as much at variance with each other as they are with the Chinese, so that no accurate information can be obtained from themselves. They presented to the Japanese the alternative problems of extirpation or civilization. The first would not have been an outrage on the principles of humanity, but the Japanese have made and are still pursuing under the most adverse conditions honest efforts towards the latter, and they have not been entirely without success.

The western plains, in which we include the northern section, contain a population of 3,700,000 people. It includes about 150,000 Japanese, the balance being Chinese, who of course are the main factors in the whole population. The chief towns are Keelung, Tamsui, and Taihoku, the seat of the Government, all in the north; Kagi in the centre of the island, and Tainan and Hozan in the south. The principal ports are Keelung and Tamsui in the north, and Anping and Takow in the south. Keelung is the only one which admits vessels of large size, and that to a very limited number and only when the sea is calm. It faces north, and in the frequent northerly gales the inside of the harbour, studded with rocks, is even more dangerous than the outside. Takow has a deep and well-sheltered lagoon, capable of development into a useful harbour, but the entrance is very narrow, with high rocks on both sides, and it is faced, on the sea side, with a dangerous bar. In their natural state both Anping and Takow are, as regards ocean-going ships, only open roadsteads, exposed to all the fury of the South-west monsoon which blows continuously through the summer months, and vessels anchored in them have often to seek a refuge by running to the Pescadores.

Typhoons of terrific violence occur four or five times each year, and a wind velocity of 126 miles an hour is recorded. Rain is torrential. In Keelung 242 rainy days and a fall of 198 inches in one year has been recorded, and the island enjoys the distinction of having one of the heaviest average annual rainfalls of the world, though the whole of it is very far from reaching the standard of Keelung. The mean annual temperature, taking an average of five years, is 83° at Tainan, rather less in the north, with a minimum of 37° in February. The mean maximum temperature is 90°, but one of 98° is recorded in July, and the humidity of the atmosphere lends additional severity to this high degree. The island lies in the volcanic chain that

FAIR FORMOSA'S SAVAGE HILL FOLK



Square cloths woven of China grass, with clever geometrical designs in red, blue, and black wool, are the chief garment of the Atayal women

Photos by courtesy of Nippon Yusen Kaisha



Stealthy and hardy, the Atayals are very sleuth-hounds in the chase. Their weapons are spears and knives, with sometimes a matchlock gun



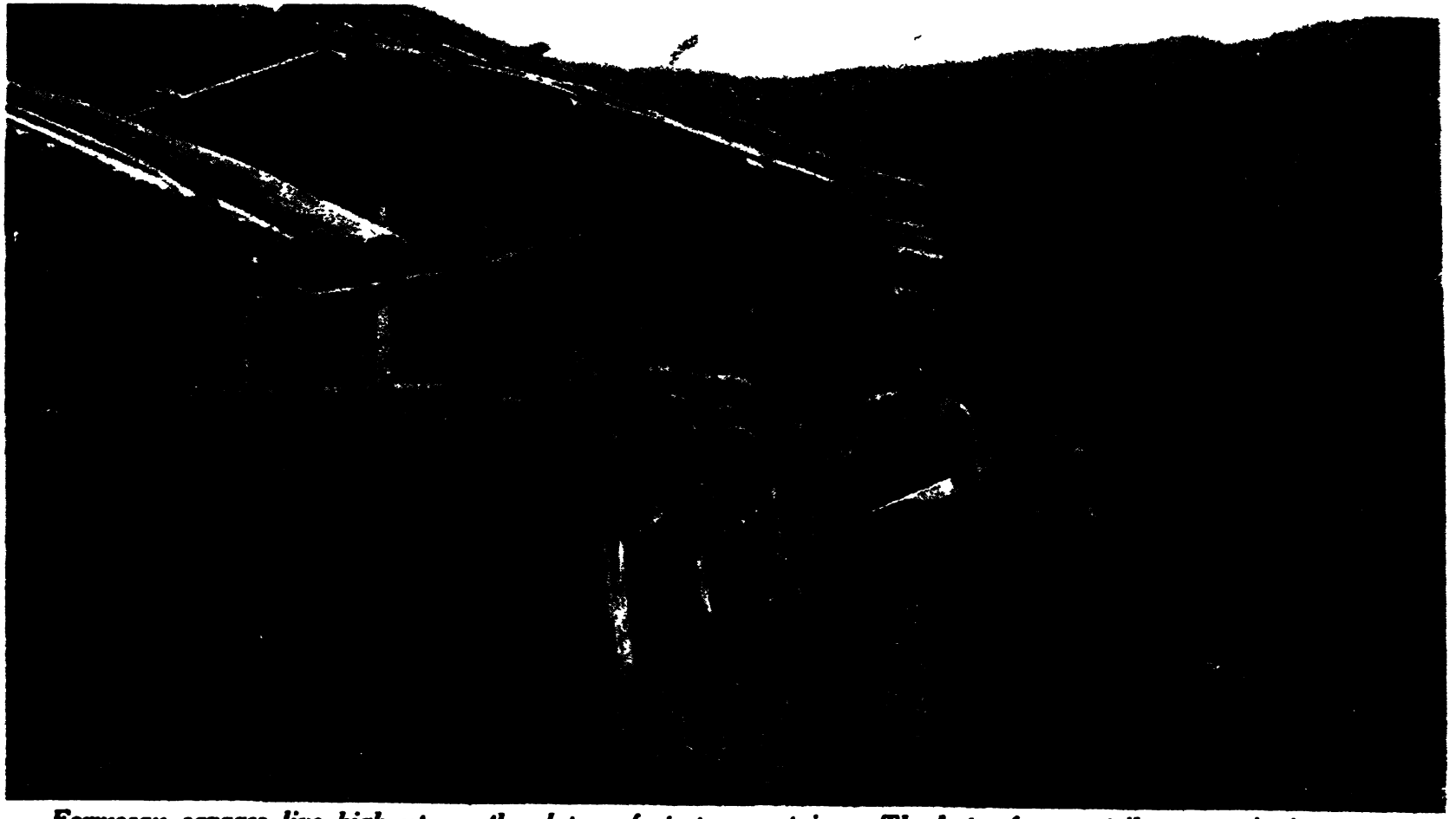
Atayal domestic equipment includes pestles like heavy Indian clubs, large wooden mortars, and an assortment of capacious baskets



Life is hard for Atayal women. All the field work falls on them, and drudgery and poor food make the finest girls old hags before their time



An open sleeveless tunic and a square of cloth are the Atayal's only garments. He is never without his cruel knife carried in a belt

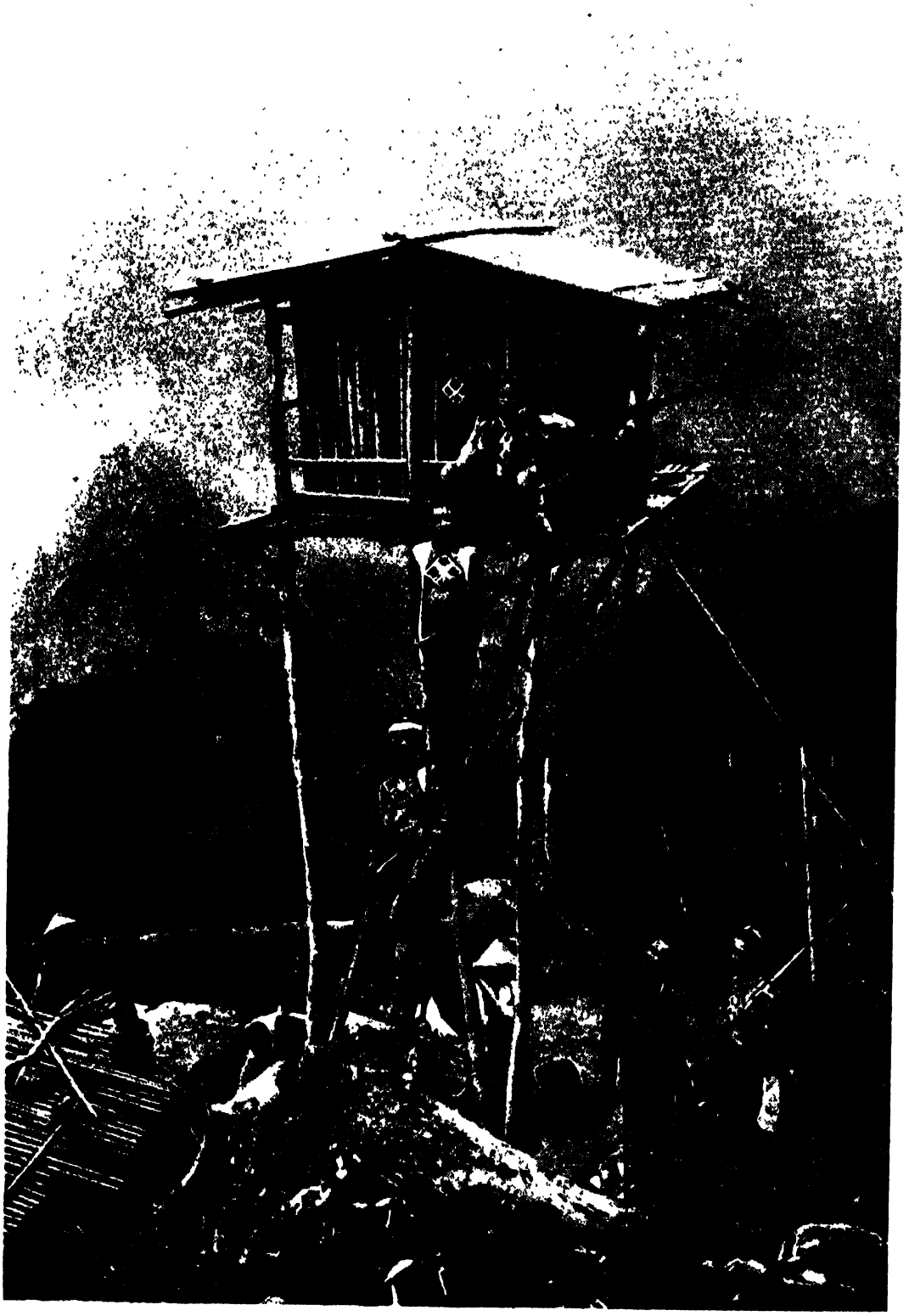


Formosan savages live high up on the slopes of steep mountains. The huts of some tribes are raised on posts, with rat-guards at the top, and have walls and roofs of bamboo interlaced with rush or grass

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Half a dozen houses make an average Formosan village, with three or four acres of tilled ground shared among the families. The chase supplies most of the food, and all the men are inveterate head-hunters

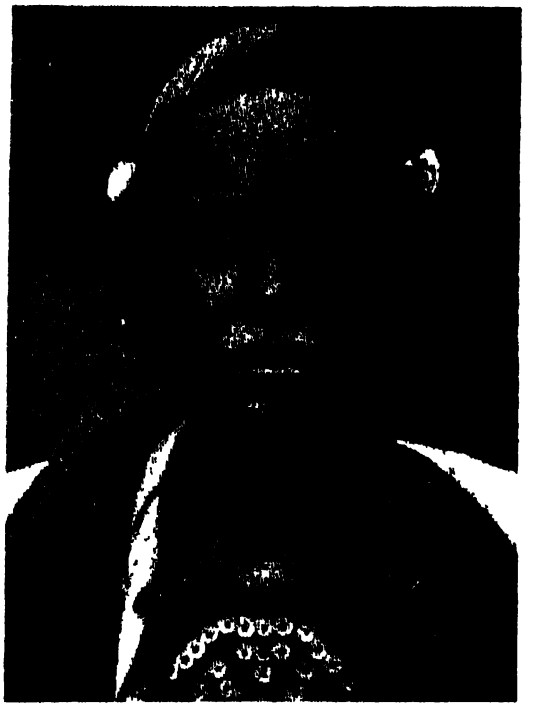


From watch-towers not unlike doves' cages the hill folk of Formosa turn hawks' eyes over hill and dale seeking something or someone to kill

extends from Japan to the Philippines, and earthquakes therefore are not unusual, but there are no records of any of the terribly destructive severity which have been so frequent through all history in Japan.

Formosa was known to Chinese geographers from a very early period in the Christian era, but it was not clearly distinguished from the Loo Choo group until the sixteenth century. Throughout the Ming dynasty it was the haunt of both Chinese and Japanese pirates, who regularly raided the south coasts of China, the Japanese varying their piracy with commercial ventures to Malaysia, Saigon, and even to Mexico. In 1623 the Dutch, who had followed the Portuguese as pioneer adventurers in the western Pacific, established a settlement and built Fort Zealandia, where Anping now is, and another fort which in time became the city of Tainan. At that period there were already a considerable number of Japanese and Chinese settlers, but the Dutch ruled the island as masters, with every intention of making their occupation permanent.

In 1626 the Spaniards attempted to occupy the north of the island, but were driven out after much fighting, both on sea and land, and the Dutch, who governed well and were very successful in both commercial and missionary enterprise, held their ground till 1661. Then they in their turn were ousted by Koxinga, one of the most picturesque sailors of fortune in history, the son of a notorious Chinese pirate and of a Japanese mother. The father acquired such fame and wealth that he was adopted and given high rank by the Imperial Government, so that the son succeeded to a noble heritage of wealth, dignity, and military influence, and showed himself so worthy of all that he was called " the Father of his country." He was one of the last champions of the Ming dynasty. On their final overthrow by the Manchus he sought a new home in Formosa, and after a campaign stubbornly contested throughout nine months against great odds by the Dutch, the last of the Dutch surrendered and left the island with all the honours of war, in September, 1662. Koxinga died in the following year, but his son held the position he had won for twenty-one years. Then the son died, and in the local chaos that followed the Manchus, who had become the rulers of China, stepped in, and thenceforward Formosa



YOUNG ATAYAL "ELIGIBLE"
Having reached manhood's estate, deeply indented tattoo marks adorn brow and chin, while the rattan cap and bamboo ear-plugs give him an appearance not unpicturesque

was an acknowledged portion of the Chinese Empire.

A stream of Chinese immigration followed. New settlers poured in from both Canton and Amoy, and just as the Red Indians were gradually driven into the backwoods by the original English and Dutch settlers in the eastern states, so were the aborigines of Formosa gradually driven into the mountain fastnesses, in which they have ever since continued to dwell, hating their oppressors, stalking and ruthlessly murdering them whenever the chance was given. To this general statement an exception must be made in the case of the Pepohwan, known by the Japanese as Jukuban or domesticated savages, a group in the south-west of the island



THREE GENERATIONS: FASHIONS FOR ALL

On crude looms the Atayal women weave their sarong-like garments from China grass; the coloured threads interwoven in the material having been obtained by unravelling blankets of Chinese manufacture. Despite her age, the grandmother, on the right, shows a strong liking for dress. A length of coloured cloth is knotted round her head, and the leggings of cloth squares are the acme of fashion

Photo, Nippon Yusen Kaisha



DUSKY CHILDREN OF THE FORMOSAN FORESTS

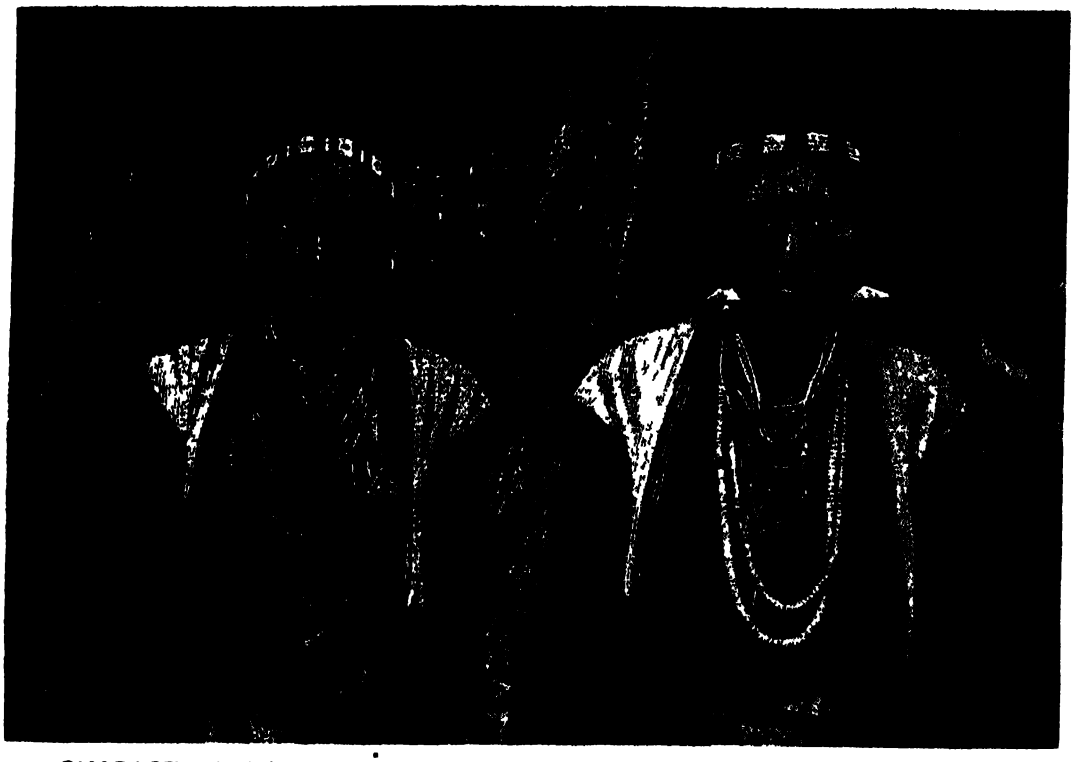
However scanty their clothing, the hillmen always wear a belt In it is carried the long, sharp-pointed knife so necessary for cutting wood and betel nut, for skinning animals, or for beheading enemies. The descriptions of their customs and beliefs would fill a big book, for, as one authority asserts "Savage life can be seen in all its lights and shades in the primeval mountain forests of Formosa"

Photo, Dr Charles Hose

who remained in their original locations when their brothers of other tribes were driven to the mountains. They were gradually assimilated by the Chinese, whose customs and language they adopted to so great an extent that they are now practically indistinguishable to other than expert eyes.

The Chinese Government held the island till 1895, when it was ceded to Japan as part of the price which had to be paid for defeat in the war of 1894-95. Their administration of the island had not been successful. They had made little effort to render it so. Indolent and corrupt officials preserved no order There were frequent risings, some of great extent, involving long and severe fighting, on the part of their own people against their authority, and both settlers and savages were left to fight out their differences among themselves

The island, unlighted and unsurveyed, with its terrible cliffs on the one side and its long shallows on the other, was a plague spot on navigation. It was the scene of many shipwrecks, when the survivors were ruthlessly murdered, not only by the savages on the east coast, but on some occasions by the Chinese on



CHARACTERISTIC ADORNMENT OF THE VONUM MOUNTAIN SAVAGES

Both men and women of the Vonum group delight in adorning their persons with trinkets Shells, coloured berries and beads, teeth of animals, bright transparent stones or false jewels, all are treasured for personal decoration. Near their habitations, in specially built structures, other treasures are stored, collections of skulls—trophies of the hunt after man and beast



FANTASTIC MILLINERY WHICH COVERS A WARRIOR'S FRAME

Like their neighbours the Vonums, the Tsous are extremely fond of ornaments. From early youth the Tsou is subjected to Spartan hardships that he may become inured to the rough life of a warrior. A public hall is used as a lodging-place for all unmarried boys over twelve years of age, and here they are trained in warfare, and taught the principles of discipline, courage, and virtue



"LIGHT TO THEM THAT SIT IN DARKNESS"

Formosa was a field of missionary labour by the Dutch in the seventeenth century. Much good evangelical and medical work is being done now by Roman Catholic and by English and Canadian Presbyterian missionaries. The woman on the left of this photograph, though blind and seventy-eight years old, accomplishes a walk of eight miles every Sunday to attend service at Siau-lang

Photo, Presbyterian Foreign Missions



WHERE CIVILIZATION IS SLOWLY BANISHING BARBARISM

They live in the mountainous district lying to the immediate south-west of Mount Morrison The Tsous form the smallest group of the Formosan savages, numbering less than 3,000 persons Living on fairly peaceable terms with their neighbours, they nevertheless carefully preserve the ancient weapons and trophies of war belonging to their great warrior ancestors

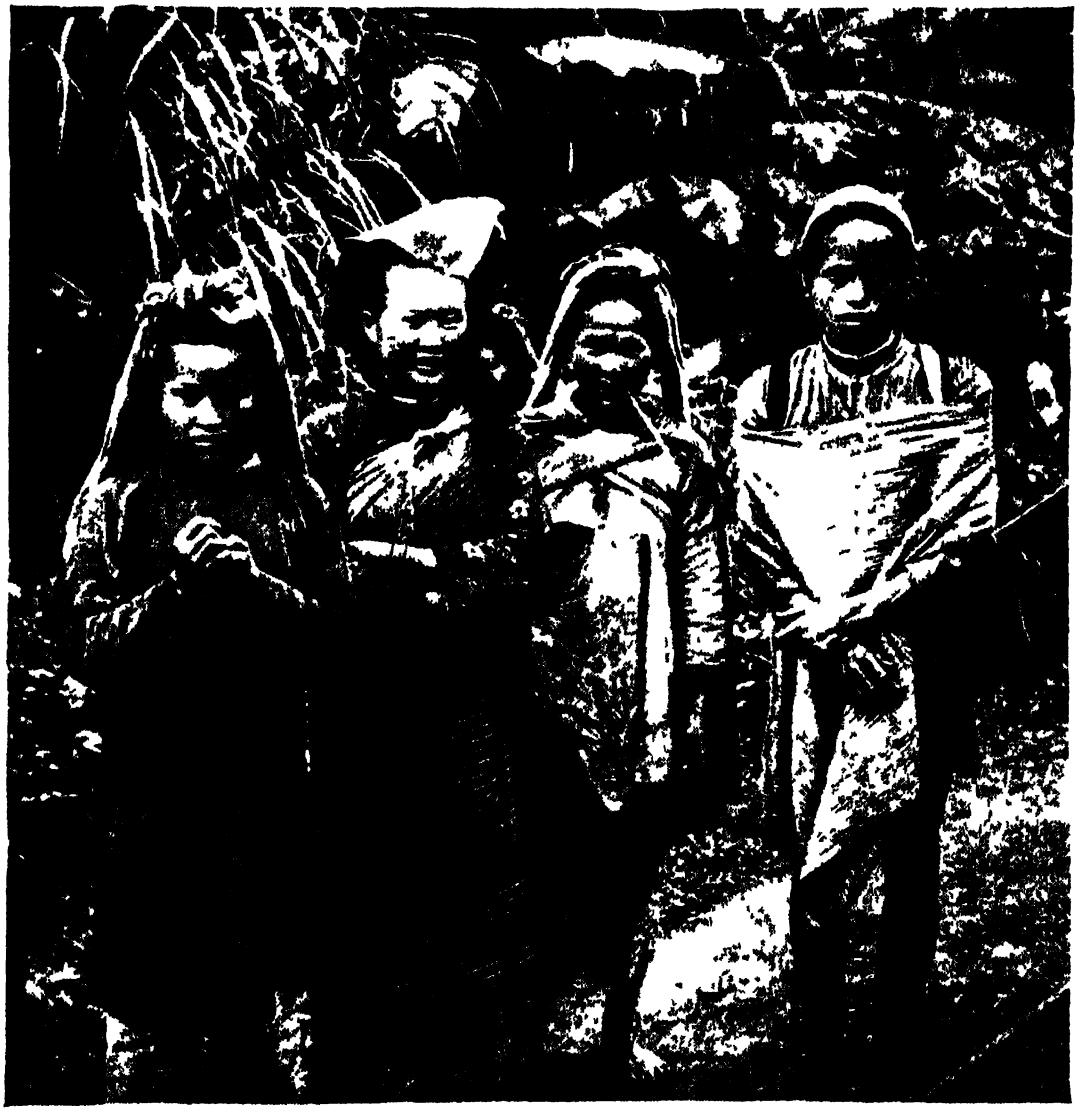
Photo, Nippon Yusen Kaisha

the west or north. At last the crew of a Loo Choo junk met with this fate, and a military expedition was sent from Japan, which landed in the south and exacted due satisfaction from the guilty. This was in 1874. There were no more murders of shipwrecked crews. Ten years later the French, in the course of their controversy with China on Tong-king, temporarily occupied both Keelung and the Pescadores. The French withdrew; but again, in another ten years, the conquering Japanese came and took possession of the whole island, which then passed entirely out of the sovereignty of China.

Although the Imperial Government had formally transferred the island to Japan, the inhabitants so hated the prospect of their subjection to Japanese jurisdiction that they sent a petition to the British Government praying Great Britain to take possession of their island. It would have been a valuable colonial

acquisition to the British, but international considerations interfered to prevent the acceptance of the tempting offer. It would have been an outrage to Japan, already deeply humiliated by the action of the three Powers in Kuantung, and it would not have been regarded with very friendly eyes by Russia and France, perhaps not even by Germany. So the offer was refused, and the inhabitants, left to their own resources, for many months offered a stout resistance to the new invaders, and they were not overcome till much blood had been shed and much property destroyed.

For nearly two years the island was under military law and military domination, and both were exercised with the insensate cruelty and tyranny which all history has shown to be inseparable from such a regime wherever it has been in force. Even the civil officials proved in many instances to be far from desirable, while the worst ruffiandom of Japan was well represented



SAVAGES WHO CAN SING THE JAPANESE NATIONAL ANTHEM

They are natives of the little village of Kampanzan, in northern Formosa. Their tribe, which belongs to the Atayal group, is considered one of the least civilized on the island; but Japanese influence is slowly penetrating into the mountain recesses, and Kampanzan now boasts of a village school where small savages may receive elementary instruction under Japanese supervision



WHERE CHRISTIAN EFFORT IS MAKING HEADWAY

In Formosa missionaries are carrying on a great work under terribly trying conditions. Despite all difficulties, enormous success has been achieved by these "Bringers of Good Tidings," and many mission chapels, such as this one at Kagi, have been erected Native preachers are stationed at most of these chapels, and countless native teachers have inscribed their names on the roll of service

Photo, Presbyterian Foreign Missions



DWELLERS IN THE WILD PLAINS OF SOUTHERN FORMOSA

The Paiwans have practically abolished their practice of head-hunting, and having been in close communication with the Chinese for many years past, have adopted many modern ways At one time they were very powerful, and an ancient Chinese geographer, describing the savage tribes which resisted the advance of the Chinese invaders, alluded to the Paiwans as a " courageous people who gloried in warfare "

Photo, Nippon Yusen Kaisha



TAIHOKU'S SUBSTITUTE FOR THE HANSOM CAB

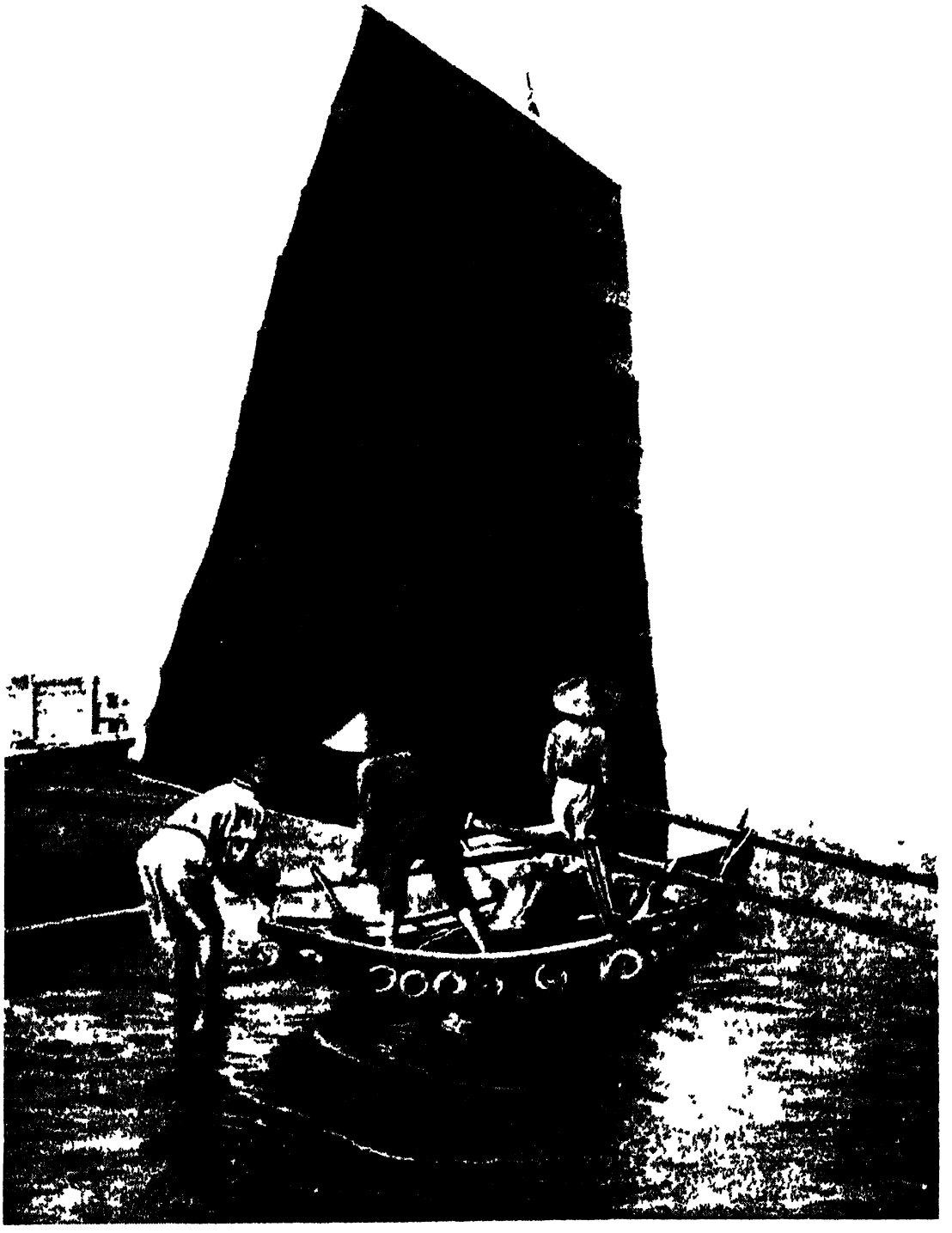
In Taihoku, the chief town of Formosa, where East and West mingle in incongruous fashion, a remarkable assortment of vehicles is to be seen. Practically anything that has two wheels comes under the category of conveyance, and the "hansom" seen above, with its youthful coachman and strange piece of horseflesh attached to it, is typical of Formosa's better-class carriages



PROFESSIONAL "TIGHT-ROPE" WALKERS OF THE FORMOSAN HIGHLANDS

Astonishing proofs of savage ingenuity are the Formosan aborigines. Dwelling for the most part in elevated houses they are accustomed to "walk the air," and their suspension bridges are singularly clever. Supported solely by rattan cables, these amazing structures span the great spaces between lofty mountains, and the agile hillmen traverse them without a trace of fear

Photo, Dr. Charles Hose



FORMOSAN BAMBOO RAFT OF CHINESE FISHERMAN

The Tĕk Pai, or "Catamaran" as it is called by Europeans, is a large raft of stout bamboo lashed together. A slight railing runs round it, and a tub in the centre provides a safe seat for the passenger. Frail and insecure as it may appear, it, nevertheless, is the best type of vessel to cope with the rough seas round the Formosan coast



MARCH OF CIVILIZATION UNDER JAPANESE TUTELAGE AMONG THE ABORIGINES OF FORMOSA

On the Ilha Formosa, literally the beautiful isle, Japanese administration has effected great improvements in the conditions of the inhabitants, and although many savage tribes still maintain their wild independence in the inaccessible regions of the interior, the majority of the aborigines has been brought within the scope of Japanese influence. The educational system is extended to the natives, and a military training is transforming a considerably large savage element into a resourceful and well-disciplined body of men

Photo, Nippon Yusen Kaisha



UNDER ARMED PROTECTION : A CAMPHOR STILL IN THE FOREST FASTNESSES OF FORMOSA

Formosa is virtually the main source of the world's supply of camphor, and the industry was made a Government monopoly when the island came into the possession of the Japanese. Camphor stills worked by natives and Chinese under Japanese control are distributed over the districts where the camphor laurel grows. The chips are placed in circular wooden retorts which stand over water kept boiling by a furnace beneath. The mixed vapour from the camphor and the water is conducted through pipes into earthenware vats cooled by running water, where it condenses in the form of white crystals

Photo, Presbyterian Foreign Missions



AT WORK IN FORMOSA'S MAIN INDUSTRY: DRAINING OFF CAMPHOR OIL

After the camphor has crystallised lumps of it are placed in wooden troughs and all the free essential oil is drained off into pans and then taken to the refineries for further treatment. This yellowish, essential camphor oil is used as an embrocation. It must not be confused with camphorated oil, which is camphor dissolved in olive oil



PLACID WORK WHERE DANGER LURKS UNDER EVERY BUSH

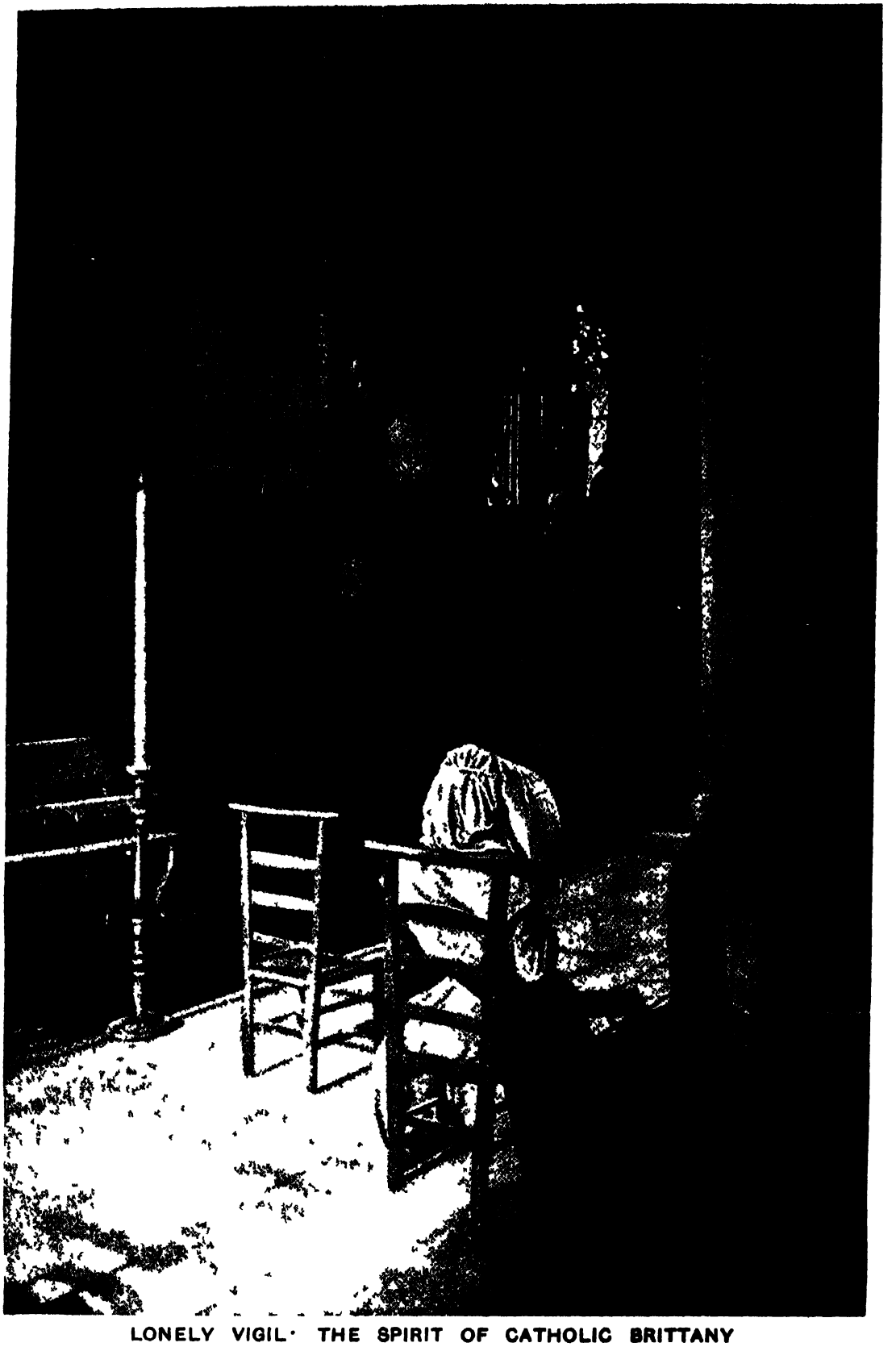
Camphor workers lead a dangerous life, for the forests are haunted by head-hunting savages who are only kept in check by armed forces protecting the stills against molestation. The tree is felled, and with adze-like tools the workers gouge away chips small enough to be placed in the retorts. One man can generally cut enough chips to keep one stove supplied and also attend to the distillation

among new immigrants. But whatever were their mistakes at the beginning, the Japanese have since made ample amends. Civil government was established in 1898 under Viscount Kodama, an able, conscientious, and determined administrator, and Formosa began to prosper, and its present condition furnishes an unanswerable certificate to the competency of the Japanese as colonisers.

There is no element of civilized government which has not been introduced. Education, sanitation, hygiene, justice and punishment, roads, railways, harbour improvements, posts, telegraphs and telephones, lighthouses, waterworks, industry, agriculture, afforestation, minerals, banking, insurance, town improvements, have all come under the fostering care of honest and energetic experts, and it may be said that life in the settled part of the island has been revolutionised. From being a heavy burthen it has become a prosperous asset to the nation, and a condition of anarchy has been converted into one of peace and prosperity. In 1920 its population was 3,654,398.

The expansion of trade, both with foreign countries and with the parent islands of Japan (Japan proper), has been marked by a high degree of progress, both in its quantities and values. In the twenty-three years ending 1920 the aggregate value of imports and exports grew from yen 31,000,000 to yen 389,000,000, a twelvefold increase.

Verily, there is nothing to which Japan puts her hand which does not turn to gold.



LONELY VIGIL· THE SPIRIT OF CATHOLIC BRITTANY

Brittany's stormy and rock-bound coasts, its wild and barren plains, bleak hills, and lonely valleys form fitting environment for that spirit of devotion that still characterises the tillers of the soil and toilers of the sea who form the mass of the population of old Armorica. The lonely figure keeping vigil in the silent church beside the dead, aptly symbolises this spirit

Photo, Miss V. Onslow

The Spirit of France

A Study Introductory to the Description and History of the Country and of the French People

By J. E. C. Bodley

Corresponding Member of the French Institute

AUGUST 2, 1914, is a date which will never be effaced from the memory of those who lived that day in France when the general mobilization was announced. From Brittany to Navarre, from Flanders to Provence, every town and village was the scene of an inspiring spectacle. The unexpected call to arms was hailed with one unanimous cry of cheerful acceptance of war with that enemy which just forty-four years before had invaded the French frontier and was marching to final and unavenged victory at the gates of Paris.

All this had happened before the birth of the ardent youths who were chanting the "Marseillaise" on every point of the territory. But they were encouraged by many of their elders who had seen the other war, and the shouting crowds on their way to join the colours thought that this was surely the first stage of their journey to Berlin. When it was known that England was hastening to the rescue, no doubt remained that the French, with their British Allies, would march through the Unter den Linden in less time from the opening of hostilities than that taken by the Germans to reach the Champs Elysées after the Franco-Prussian War.

Visions of an Army Triumphant

Had that dream been realized; had the French with their Allies crossed the Eastern frontier, pushing back the German hordes and devastating the Fatherland, as fitting punishment for their unprovoked aggression; had a speedy peace been dictated to fallen Germany from its captive capital, a new spirit might have arisen in the French nation comparable to that which sent the patriotic levies to the victories of Valmy and Jemmapes, singing the song of Rouget de Lisle, to avenge the invasion of 1792—a spirit which, in its development, changed the history of Europe.

No one can ever know what form that spirit would have taken after a swift victory in 1914 and a triumphal march to Berlin. If the fortune of war had taken this turn, an ambitious soldier, who had led the armies of France across the plains of Rhenish Prussia and Westphalia, leaving at Cologne and Mayence lasting souvenirs similar to those left by the Germans at Reims and Soissons, and treating Essen as they treated Lille, such a victorious leader might have been acclaimed by the conquering troops and by the people of Paris, awaiting his return, as the saviour of his country, "capax imperii."

Incomplete Fruits of Victory

Short of that, even though no modification of government had resulted from a speedy victory, it might have re-endowed the national temperament with that genial urbanity, of which France used proudly to boast as its heritage from old Latin civilization. An able French writer, M. Marcel Boulenger, asks the question: "Sommes nous encore polis?" and answers it with an emphatic negative. He suggests that the French have not recovered their traditional politeness, which was impaired by the humiliation of the Franco-Prussian War, because the traces of 1870-71 were not wiped out by the German surrender of 1918.

Though Alsace and Lorraine were restored to France, so many limitations have been imposed on the legitimate fruits of victory that it is no wonder if a spirit of discontent should continue in a nation aggrieved that, after all its

sacrifices, real victory was still unachieved. There are aged men in France to-day who, though they were no lovers of the Second Empire, recall with pride the triumphal march through Paris in 1859 of the troops of Magenta and Solferino, who brought back with them the spoils of Nice and Savoy, putting the nation into good temper with a government become unpopular; and they contrast the happy result of the Austrian campaign in which France had no warrant to participate, and that of the Great War which was forced upon France.

Victory Without Exultation

Thus the victory over Germany was not of a kind to produce any spirit of exhilaration in the nation. It was France and not Germany that had to endure the sorrow and ruin of invasion. For four years and a quarter, while the German soil was more immune from damage than sea-protected England, the richest provinces of France, up to the gates of Paris, were laid waste and drenched with the blood of the young generation of Frenchmen and of their British Allies. When the armistice came it was officially announced that the Germans were beaten But in France there were few signs of victory.

There was unspeakable relief at the ending of those years of carnage, when day by day in thousands of towns and villages the women watched the mayor come forth from the Mairie, whither came the news from the front, and waited to see at which doors he would knock, the messenger of death.

War Ravages Redressed by Industry

There was thankfulness that fate had not given to Germany the power to dictate the terms of peace. But soon it was felt that Germany, the wanton provoker of the war, was let off with a penalty lenient compared with that which, in case of its victory, it would have imposed on France, and which certainly would have included the dismemberment of France and its total impoverishment by fine and confiscation. The old sores of 1870-71, handed down to succeeding generations, not having been healed by the German defeat, no new spirit of cheerfulness in the nation can be recorded. At the same time the people in the provinces have set to work with dogged serenity to redress the ravages of the war and the disadvantages of the peace, with their indomitable industry, which is not a new element in the spirit of France.

That love and aptitude for hard work, together with the memory of the horrors suffered by the victors in the war, are barriers proof against the infiltration of the spirit of militarism in the French nation, contrary to the imputations of some English critics, who ought to know better. It is not difficult to show that militarism, unless a new meaning is attached to that term, has no effective existence in France. Before the war, notwithstanding the unrequited offence of Germany, French policy was culpably pacifist.

A Sacrifice to Pacifism

In 1905 the dismissal of that excellent Minister for Foreign Affairs, M. Delcassé, to please the Kaiser was a fatal act of subserviency to Germany. M. Delcassé had been at the Quai d'Orsay for the long term of seven years under four prime ministers. The last of them, M. Rouvier, enjoyed the confidence of the cosmopolitan financiers, who, then as now, were tenderly solicitous for the prosperity of Germany. He had told the German Ambassador in Paris how he admired the Kaiser, and that France did not want revenge, but peace at any price. Thereupon the Kaiser's government demanded the dismissal of M. Delcassé on the ground that he was negotiating an alliance with England, and threatened that if such alliance were concluded Germany would attack France.

There was then at the British Foreign Office a rare British product, a minister who knew and understood the French. Lord Lansdowne had, in 1904, negotiated the entente with France which had smoothed away many causes of friction between the two countries. He now formally proposed that it should be

transformed into an alliance, and M. Delcassé, on the day that he announced to the cabinet the British offer, was dismissed from office—for fear of war with Germany.

Political France was so pacifist that the portentous event of the refusal of the alliance—which, if concluded, might have made the Great War impossible—roused little interest in political circles. Parliament was busy with the rupture of the Concordat, discussing such questions as to whether the curé or the mayor should have the right to order the ringing of the bells in the disestablished Church.

Consciousness of the ultra-pacific policy of the Republic sharpened the exasperation of the French when Germany retorted by wantonly attacking them, and justified those who had never ceased to cherish the hope of revenge. It revived that warlike spirit which sent the youth of France enthusiastic to join the colours at the country's call.

But the long-drawn struggle on the ravaged soil of France, with none of the romance of war to inspire their imagination or to palliate their misery, sickened them of war and all its incidents—a sickener shared by the soldiers of their British allies.

Modern Warfare and Militarism

The nameless horror of modern warfare has sunk deep into the soul of France in a campaign compared with which the retreat from Moscow was a military promenade. Even in the Franco-Prussian War there were episodes which cast a glory over defeat, such as the forlorn charge of the cuirassiers at Reichshofen. But in the Great War victory itself was destitute of glamour. Yet cold courage of a finer temper was required from French and British soldiers than that kindled by the cavalry charge or the assault of a city.

The result of such experience of war is that there is no militarism in France of the kind which gave Napoleon the support of the nation in his career of conquest and autocracy. Still less is there any of the sentiment which acclaimed General Boulanger, though innocent of victory, "en revenant de la revue," when his black horse captivated a Paris weary of inglorious President Grévy and his attendant politicians. France still enjoys its parliamentary politicians, and none of them is suspected of taking riding lessons, as was the Abbé Siéyès in 1799, when he saw that the counter-revolution was certain, and would need a leader on horseback—his equestrian ambitions being foiled by the return of General Bonaparte from Egypt.

Civilian Ministers of War

Nothing can be so far-fetched as the idea that the actual rulers of the Republic are preparing the way for militarism. All the prime ministers since the war have been old office-holders—"ministrables"—of anti-militarist type; and the resumption of the practice of having a civilian politician for War Minister bars the way for an ambitious soldier, who might take advantage of his position of official ascendancy at the head of the army. M. Clemenceau, the organizer of victory, had he been younger, and able to counter the intrigues of the jealous, might have had the power to make his government an instrument of militarism; but this was not a likely proceeding for the old enemy of Boulanger.

Militarism Impossible in France

It cannot be too strongly repeated that militarism is incompatible with parliamentary government, and its establishment in France would put into the ranks of the unemployed all the politicians who have held office for the last thirty years, except those who would submit to serve under a military dictatorship. So the new regime, in the improbable case of its being supported by a plebiscite, would be opposed by an irrepressible phalanx of adroit and eloquent politicians. For militarism signifies a government dominated by the army, such as that of Germany under the Kaiser or of France under Napoleon III.—a regime impossible to set up in

France without a revolution upsetting the parliamentary Republic. As the Great War did not produce the "Général X" of Renan's dreams there is no more prospect of a militarist government in France than there is of a restoration of the monarchy.

Armaments a Form of Insurance

France justly repudiates the charge of militarism. It insists that its policy of maintaining a large army is based on fear of Germany. France is indeed the nation which has the greatest desire and need for disarmament and peace. Those who accuse the French of keeping up a big army for reasons of military vainglory know nothing of the spirit of France or of the condition of the country. With its feeble birth-rate, and its need of a numerous population to restore the ravages of the enemy, it cannot afford to bestow its remaining manhood and its diminished resources on an army kept up to revive any distant tradition. There is no place for militarism in France, and if it makes the sacrifice of maintaining the strongest standing army in Europe it is because of the unconsumed menace of Germany, which forces upon France a policy not of militarism, but of insurance.

The French Point of View

That policy of insurance is closely connected with a by-product of the war which has had an unfortunate influence on the spirit of France. Years have passed since the official ending of the war; by 1922 hostility to England had become an untoward element in the spirit of France—the French Government and the British having joined issue on the capital problems of victory submitted to the Allies. We have nothing to do here with the texts of treaties or the proceedings of conferences. Our task is to note the effect on the spirit of France of their consequences.

The unhappy disaccord of the two Governments first arose from the ignorance of the French point of view with which the British proposals were tactlessly presented to Britain's ally. At this the French Press and politicians showed a precipitate readiness to be irritated. That disposition might have been placated had any British spokesman possessed a knowledge of the French temperament and had known how to use it with conciliatory wisdom. An elementary course of French history would have taught that through the ages that susceptibility was always on the alert in France when Anglo-French relations were in debate. When the war ceased and the two nations thought that their combined sacrifice had for ever laid low the menace of Germany, it seemed as though their immemorial variance had come to a noble end—a fair prospect soon marred by ignorant perversity.

The British Peace Delegations

From the first the British delegations in France gave a bad impression to the French—even to grateful admirers of England. The staunchest of these, M. Clemenceau, in a scathing epigram too forcible to quote, summed up the social, ethical, and mental quality of some of them. Their attitude was not that of the representatives of a mourning and impoverished nation visiting an ally likewise stricken. Their big retinue resembled a crowd of pleasure seekers lodged in luxurious hotels at the expense of the crippled taxpayer, who never knew what he had to pay for their diversions or how the greatness of England was asserted by undignified festival in Paris, and later at other attractive resorts in Europe.

In this connexion an ingenuous English writer observed that the sister democracy of France would rejoice to see, as a new bond of harmony between the two peoples, that England had followed its example in admitting to high office poor men of obscure origin, and in sending them to take part in international councils. When the Republic was young the legend of proletarian virtue was such that candidates for parliament would boast themselves "fils de paysans," when really they were of middle-class origin. That



LIBERTY, EQUALITY, AND FRATERNITY UNDER A PEACEFUL REPUBLIC

Set in the centre of the Place de la République, this splendid achievement of the sculptor's art worthily symbolises the spirit of modern France. A colossal bronze figure representing the French Republic, with an olive branch held aloft, occupies the summit. On the pedestal are seated bronze figures of Liberty, Equality, and Fraternity, and the front is guarded by a lion with the urn of Universal Suffrage

Photo, Donald McLeish

illusion soon passed, and later, when the Republic was endangered by the Panamá and other scandals, Frenchmen would congratulate Englishmen that their government remained in the hands of men of substance and tradition, under no temptation to be venal. For until this century the French, even when least friendly to England, envied and respected the English political system.

British Political Morality

Those who know not the modern secrets of Downing Street hope that the integrity of Mr. Gladstone and of Lord Salisbury still imposes its example. But there are Englishmen familiar with the coulisses of politics who doubt it, and their opinions are read beyond the English Channel. One of them, knighted for his services to the Allies as a war-correspondent and well known in France, wrote that the Coalition Government was " the most sinister combination of corrupt materials ever known in English history." When this, and many a similar criticism from other English pens, was translated in the French journals their commentary was obvious. Englishmen of authority, they said, would not make such aspersions unless they were true.

The British official thesis, that German prosperity is essential to the well-being of Europe, is only an economic conjecture; while it is certain that the restoration of Germany, prospering in the non-payment of its war debts, will primarily benefit the cosmopolitan financiers.

The Joan of Arc Tradition

A curious feature of French discontent with England is the tendency of the national spirit to resort to historical reasons to explain the mutual discord. It is an ancient tradition. Samuel Wilberforce, who had a knowledge of France unusual in an English ecclesiastic, went to Paris when the international situation had points of resemblance with that of to-day. England and France had won the Crimean war. Their victorious alliance, then as now, was sealed by the sacrifice of French and British soldiers who fought side by side, and the two governments were officially friendly, though to quote a pamphlet authorised later by the Emperor, " The alliance between France and England, which had seemed indissoluble, was threatened by disagreements arising from the interpretation of the conditions of peace." The bishop spent an evening at the Tuileries with the Emperor, he dined with Thiers, and had long talks with Guizot, Cousin, Mérimée, and Mignet—there were great names in France in those days, as in England. He thus heard the views of government and opposition, which were finally summed up by another well-informed Frenchman, who told him that " the old French hatred for England was unabated, dating from Joan of Arc."

It was the practice to evoke the Maid of Lorraine whenever Anglo-French relations were strained. But during the Great War, and for some time after, she was more aptly acclaimed as the symbol of repulsed invasion. It was the achievement of the British delegates to revive the legend of a Joan of Arc who personified enmity to England, and to bring out all the old histories of anti-English grievance from the Heights of Abraham to the Rock of St. Helena. Sometimes Lafayette was put on the scene, to be withdrawn when America, too friendly to Great Britain, seemed oblivious of Yorktown.

Street Nomenclature

A proof of the general interest taken by the French in international affairs is their impulsive practice of giving to well-known streets the names of foreign potentates whose nationality for the moment is popular in France. Anglo-Parisians, most loyal to the British Crown, regret to find the sixty-years-old Avenue de l'Alma re-baptized Avenue Georges V. We may hope that that august name may inspire respect in France sixty years hence. But there are new names given to thoroughfares after the war which already have lost

their prestige in French hearts. President Wilson, from being a hero, was held up to reprobation, but not before his name had been adopted for a street sign in scores of French towns, as well as in Paris.

The periodic friendliness of the French for English-speaking America shows that difference of language is not of much account as a cause of Anglophobia. One incident, in this connexion, which did not improve Anglo-French relations, was due to American influence as much as to British—the virtual substitution of English for French as the language of diplomacy. The spirit of the French, proud of the primacy of their language in international councils, was sorely and justifiably tried by it. In England, not one person in ten thousand knew of this change in diplomatic usage. From Brest to Marseilles it was commented upon as another slight to France inflicted by England.

Influence of the Press

In a land which, in 1914, saw its third invasion in a hundred years, every class of the people has reason to be interested in international questions. On both sides of the Channel a number of newspapers have used their power to excite animosity between the two Allies. In this the French journals have done more widespread harm than the English, not because they are more violent, but because the popular element in the British nation buys journals primarily for news relating to sport—unconnected with the game and gamble of politics; while in France the part of the paper most interesting (after the feuilleton) to the people is that which deals with French exterior relations.

The concierge, who has no counterpart in England, is an expert in foreign affairs; the commercial traveller is a disseminator of political gossip; for the petty functionary, diplomacy has no secrets; and they all read, with contagious indignation, of the artifices of England as revealed in their papers, few of which ever intimate that the people of England, except as taxpayers, have little share in the mutual official antagonism of the two allied countries. The worst provocation offered by the British Government does not excuse the ribald licence of the Parisian "comic" Press, with its ignoble anti-English caricatures. They foment a feeling of popular malevolence which has sometimes taken the form of insults offered to British subjects by minor officials, or even of outrage to the British uniform, stained on battlefields, the memory of which ought to be sacred to every Frenchman. Such painful incidents, deplored by all that is best in France, are not only signs of ill-feeling.

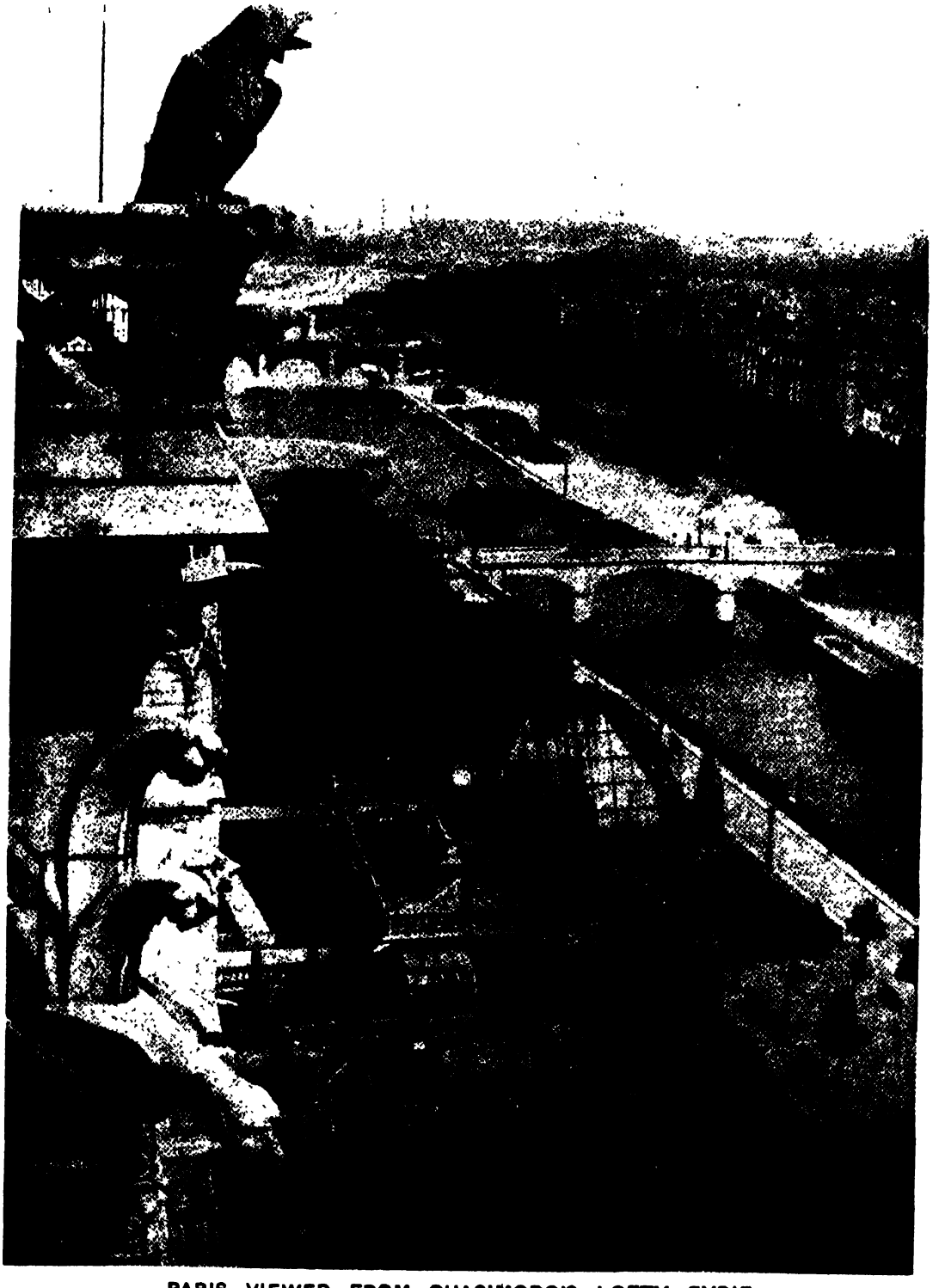
British Prestige in France

They also show that, at a time when, apart from its politicians and profiteers, the British nation was never worthier of respect, owing to its sacrifices in the war, the name of British citizen has no longer the protective prestige it enjoyed in the "Civis Romanus" days of Palmerston—when he said that "A British subject, in whatever land, shall feel confident that the strong arm of England will protect him against any wrong."

While amateur British plenipotentiaries have irritated the French, they have not inculcated respect for England, and by reducing diplomatists to the status of clerks in attendance on politicians they have impaired the authority of Britannic diplomacy.

The Link of Blood

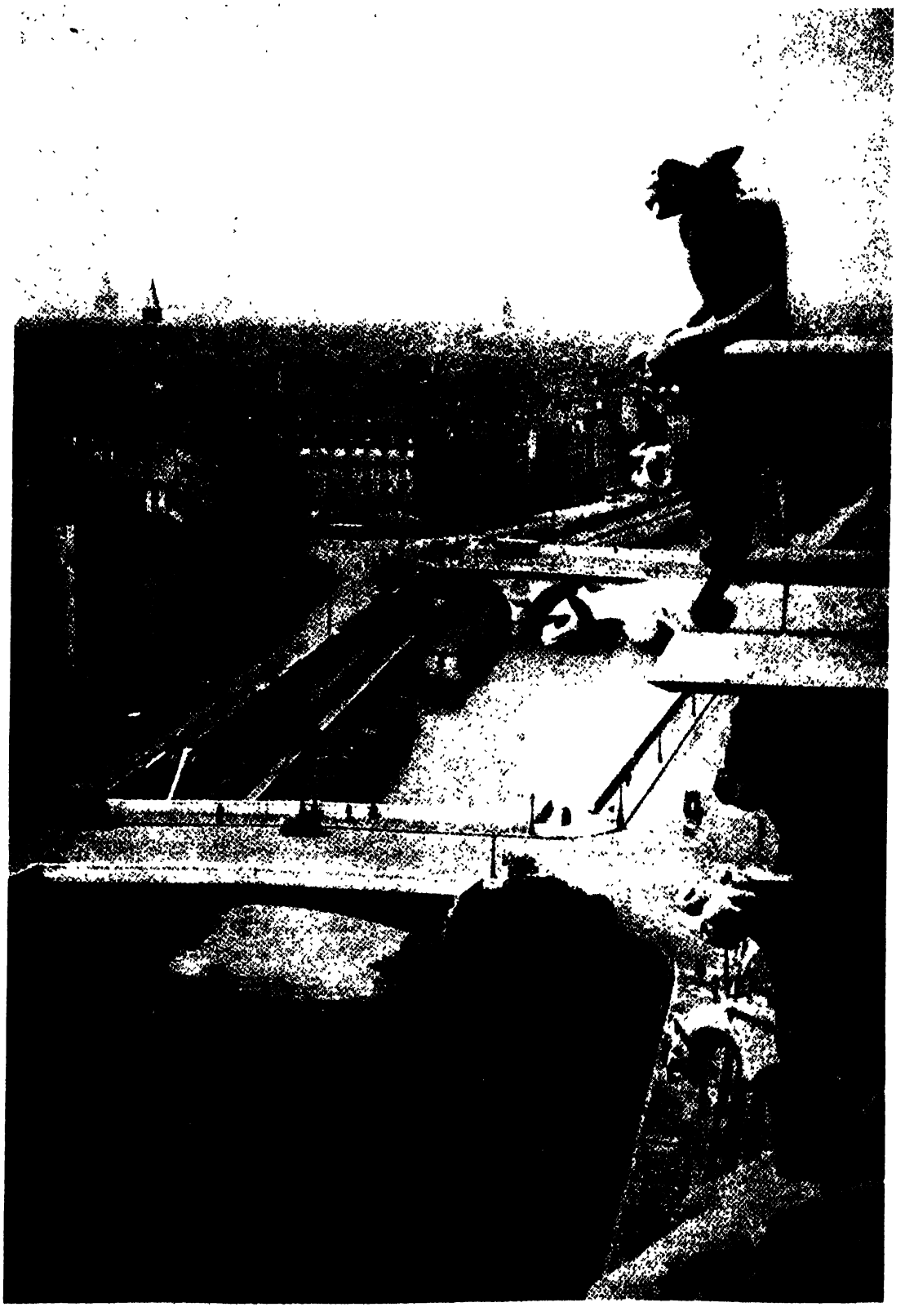
It is to be hoped that the spirit of France may be recalled from the path of hostility to England, towards which it has been driven by the influences we have noted. English lovers of France are consoled in their anxiety by constant proof of the abiding friendship for England of the soundest elements in the French nation. At the darkest moment of official disaccord an Englishman might visit French country homes without any sign to remind him that there was dissension between England and France, provided he avoided the newspapers of both countries. In peaceful homes, away from the zone of German devastation, there is nothing to



PARIS VIEWED FROM QUASIMODO'S LOFTY EYRIE

Wondrous changes have been wrought in Paris since the famous gargoyles were first set upon the towers of Notre Dame. To-day this bird-like creature's eyes command the sacristy that occupies the site of the old Archbishop's House, scan the Ponts de l'Archevêché and De la Tournelle, and, round the bend, the splendid Pont d'Austerlitz, and watch the smoke rising from many factory chimneys

Photo, Donald McLeish



LOOKING WESTWARD OVER THE CITY OF LIGHT

Superb views are obtained from the roof of Notre Dame owing to its central position in the Île de la Cité in the Seine. At the foot of the south-western tower the Pont au Double crosses the river, and, beyond, one sees the Petit Pont, the dome of the Hôtel des Invalides, the tapering Eiffel Tower. and in the haze, the twin turrets of the Trocadéro

Photo, Donald McLeish

recall the war except the empty places of sons of the house who never came back from it.

Such pathetic reminders of the German crime nurture a feeling of tender sympathy between hosts and guests. For the bereaved French know that side by side with the graves of their sons are those of countless English boys who died fighting for France. Here we find a noble expression of the spirit of France engendered by the war, and it is a pity that such a sentiment should be disturbed by the wrangles of politicians.

French and British Comrades in Arms

If the English traveller goes forth into the fields and talks with busy peasants who, toiling for the recovery of French prosperity more effectively than the politicians, have no time to read newspapers, he will hear from those who went through the war nothing but goodwill and admiration for "les rudes soldats" sent by England to share their hardships and beat down their enemies.

Legend of the *Esprit Nouveau*

So far we have dealt with the spirit of France as it has been affected or generated by the Great War, not, however, without mentioning other aspects of it. In 1914, France—as well as other countries—was undergoing an evolution so forcible that the great commotion of the war scarcely interrupted or diverted it. There had been much talk of an *esprit nouveau* springing up in France, an idealistic movement which was to unite all Frenchmen under a new dispensation of brotherly love.

It was a visionary fantasy invented by praiseworthy writers, mostly Parisian, and it had no foundation on facts, in a period which began with the bitter polemics connected with Disestablishment and ended with the Caillaux-Calmette drama on the eve of the war. In the provinces there was no trace of it, either at the polling-booths, or among the industrious populations which care not for politics. The war came, and in half a week the whole nation was united by the real spirit of France, which was not an esprit nouveau, being as old as the word "patriotisme" in its modern sense.

Effects of the Mechanical Age

Under the new civilization, issue of the mechanical age and diffusing its influence over all countries, there is no place for that French idealism which prepared the ground for the great Revolution, and later determined the policy and fate of governments. The idealistic temperament may survive in France, just as traditionalism may linger in England. But "things are in the saddle and ride mankind." So neither one nor the other can have any practical efficacy in face of the mechanical invasion. This has been in progress for a hundred years, but up to the present century its results in the way of rapid communication and locomotion were chiefly economical. Now so pervading has the movement become that it is changing to one uniform standard all the social, material, and moral conditions of human life, regardless of frontiers—the only bar to complete assimilation being difference of language.

The war, instead of checking the movement, took possession of it, and notified that henceforth the instruments of peaceful progress were not the only trophies of the mechanical age. It now produced the direst engines of slaughter—the aeroplane, the tank, the gas-bomb, the submarine—which removed the conditions of the Great War farther from those of the wars of Napoleon and Nelson than the latter were from those of the pre-gunpowder era. The "furia francese," which was a glorious expression of the spirit of France on the battlefield, had to give way to a colder courage less in accord with the French temperament.

Before the Great War the spirit of France was being sensibly affected by the peaceful progress of mechanical invention. Those who doubted it are now convinced by the results of its precipitate advance since the war. In Paris, the usurpation of the handsome thoroughfares by motor-traffic is changing the mentality of the capital,

with its far-reaching influence throughout France. Though a most industrious city, Paris was the pleasant home of flânerie—not merely the pastime of idlers or sightseers, but the resource and the solace of the busy man of letters, the philosopher, and the artist.

How many problems have been discussed in the course of a stroll on the Boulevards, or the Champs Elysées, or of a ramble from the Latin Quarter to Montmartre? How often have such walks been described in memoirs and romances? Nevermore will they be so recorded. The Boulevards are so dead as a social resort that it is threatened to bury them in a subway for foot passengers. The once sumptuous panorama of the Champs Elysées resembles an overcrowded railway track. So the rash pedestrian who dares to discuss philosophy as he paces the Parisian asphalt, or to muse on the fancies of his imagination—often inspired by the scene of old Paris—finds that sauntering has become a capital offence in its former sanctuary.

Menace to French Traditions

The French were always the most animated people in Europe, with vivacity which attained to fury in times of trouble. But from the spirit of France in normal times proceeded animation without haste, and vivacity without hustle, a quality reflected in French literature. Now, while promenaders on the surface of Paris are the prey of constant peril, half the population takes part in the violent rush of the underground railway, where the tearing crowds have lost all Parisian characteristics, and the influence is contagious. After the war an historic theatre revived Regnard's exquisite comedy, "Attendez moi sous l'Orme," a masterpiece of leisurely grace, and the actors, influenced by the spirit of the age, made movement of the play so rapid, that someone suggested that it should be called "Attendez moi sous le Métro."

This is only a trifling menace to the theatre compared with another cosmopolitan influence which is the direct result of scientific invention. The cinematograph threatens to impair an art in which France is supreme—the art of dramatic diction. It is the triumph of the gesture over the spoken word; the sacrifice of human speech in an art of which it is the essential complement to the limited needs of the deaf and dumb. The greatest actors in the world, the French, though animated in conversation, are on the stage sober of gesture. Napoleon asked Talma where he had learned the secret of restraint in his consummate art. He replied that it was at the Convention, where the most impassioned speeches, on which depended human lives, were delivered without gesticulation.

Perfection of Dramatic Diction

The spoken word in the theatre, which Talma acted, has been the pattern of eloquence for generations of Frenchmen. There is many a public speaker, unknown beyond his own region, who visits Paris, like the Abbé Guitrel, whom Anatole France brought up from the country to take a lesson of declamation at the Comédie Française. It will be a more deadly blow to the French tongue than its displacement as the language of diplomacy if ever, its dramatic literature is degraded to be the framework for pantomimic antics—a change which would debase the national spirit hitherto nurtured on the representation of its classical masterpieces.

Influence of the Comédie Française

There is no more edifying spectacle in France than the Comédie Française, crowded on a fine Sunday afternoon by people of every class devoting their holiday to greet the recitation of familiar passages where Phèdre laments her lover, and Harpagon his money-box, with all the "jeu de théâtre" centuries old. The present is not one of the most brilliant epochs of the Comédie Française; but the popular success which attended its celebration of the tercentenary of Molière showed that the war has not deprived it of its tradition, which is threatened by other influences.

These observations do not apply to the contemporary drama. Of it,

eminent French critics say that in common with all literature of to-day it has no distinctive characteristic to mark an epoch. The question arouses such keen interest in France that several "inquests" have been published, giving the opinions on the subject of the best-known writers of France.

Present State of Literature

Their general conclusion is somewhat as follows: Though the output of books has been large, and increased by numerous prizes offered by academies and other societies, the period since the war has not produced any literature which shows sign of reflecting any marked change in the spirit of France. Many "war books" have been written, some of them excellent, relating "anecdotes"—in the French sense—of the struggle at the Front, and of the existence of those left at home—chiefly women. But while much good literature has been published, there are no real symptoms of a new movement. The war surprised the nation at a moment of uncertain transition, when no definite route had been taken in literature or art, distinct from the tendencies of the old fin de siècle.

1822 and 1922

Some optimistic writers, who recognize that there is no literary movement to-day which reflects the changing spirit of France, and who hope that the present period of hesitancy will be succeeded by a characteristic era, draw a parallel with the situation a hundred years ago. Then also there was no distinctive literary movement, while a wonderful epoch of productiveness was at hand rivalling in splendour the Grand Siècle, movement succeeding movement, reflecting the varying moods of the spirit of France till the century's end. But there is no analogy between 1822 and 1922 on which to build up hopes.

In 1822 France had just emerged from a long convulsion the like of which no nation had ever survived. The Revolution, with the violent abolition of the old regime, the reconstruction of France by Napoleon, and under his lead the conquest of continental Europe, had transformed the spirit of France, and the generation which assisted at this tumultuous renaissance had no time for literary action, though there were signs of something coming.

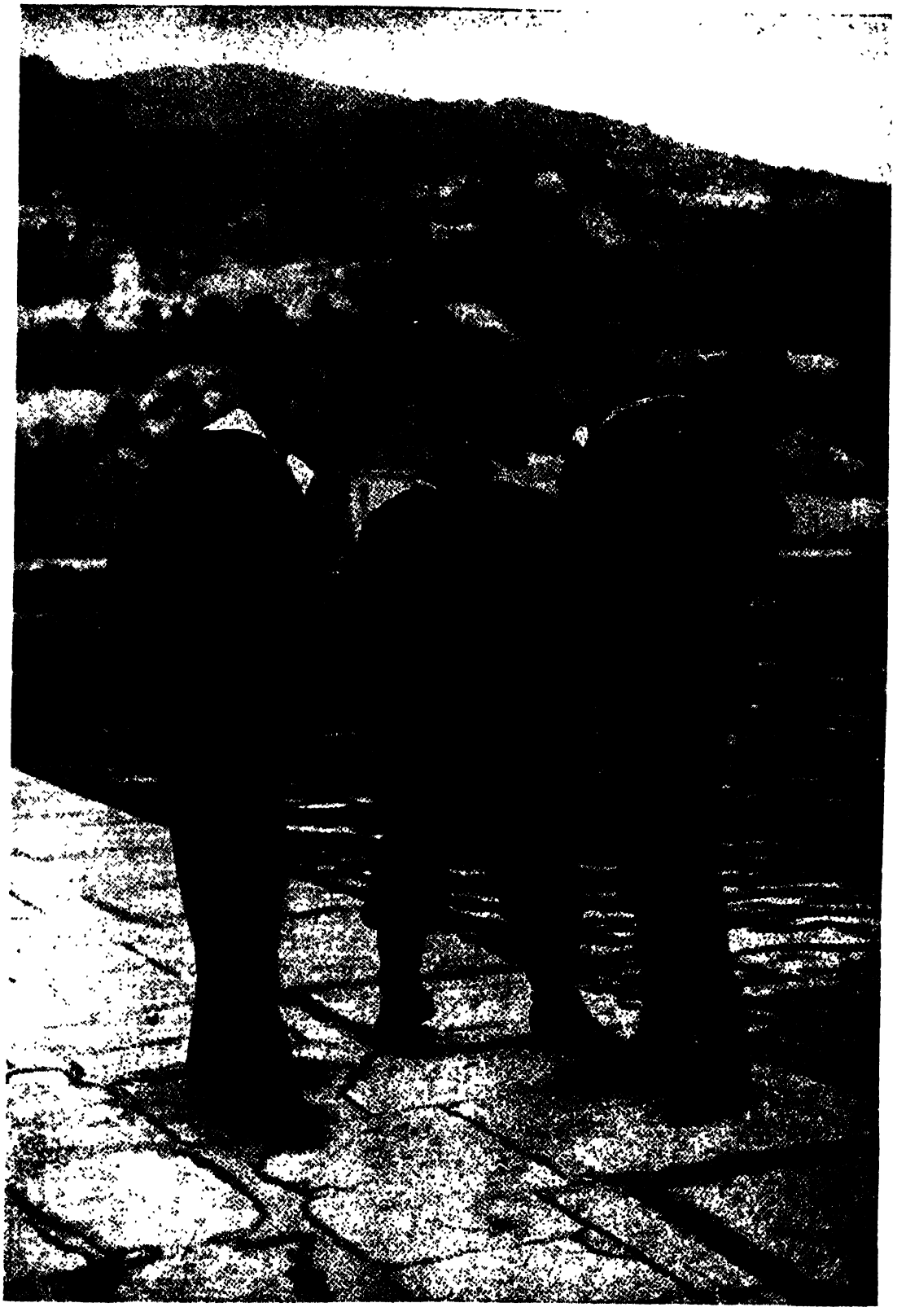
There was the disorganization of the classical ideal, that projection of the spirit of France which had influenced Europe for a century and a half, until Europe itself was reorganized by the French Revolution. It was a new and rejuvenescent France in 1822, with no points of similarity between it and the post-war France of to-day, which was about to begin a new and peaceful conquest of civilization. Its first operation was the Romantic movement, a reaction against the old classical ideal, which was encouraged by the example of English literature.

The New Idealism

There are British influences again at work in France, but, alas, in a different direction to that movement which inspired Chateaubriand to say: "It is Walter Scott who made the Revolution of 1830." It is to be feared that these new influences may have a more injurious effect on the spirit of France and on its language even than the loss in the war of a sad number of young writers who gave the brightest promise of illustrating French literature and of perhaps initiating a new school.

Formerly the French reprobated the English because they were addicted to drink and to prize-fighting, drunkenness and boxing being signs of a brutal temperament. Since then British insobriety has a rival in French alcoholism, while the prize-ring has become a high altar of French patriotism. This is no exaggeration.

After the general election of 1919 the Deputies of Alsace and Lorraine came to the Chamber to take their seats. It was a pathetic spectacle to see them on their way to sit in the French Parliament from which they had been excluded since 1871, and a respectable little crowd assembled to hail



MEN WHO HELP TO MAINTAIN THE SPIRIT OF VILLENEUVE

Unlike the French army, the sister service, still animated by the traditions of its historic past, is recruited to a large extent from volunteers, the majority of whom come from Brittany. The three "matelots" in the photograph are standing on the quay at Villefranche, an important naval station whose white houses nestle amid olive-covered hills overlooking the Mediterranean

Photo, Donald McLeish

in their persons the restitution of the annexed provinces.

But that same day Paris saw another patriotic sight on a more grandiose scale. At the Gare du Nord there arrived a French pugilist, fresh from a victory in England. If a few hundreds cheered Alsace-Lorraine re-entering the Palais Bourbon, thousands of the democracy of Paris gave the prize-fighter a welcome more boisterous than any received by a marshal of France returning from the battle-ground. If this manifestation did not point to the decline of idealism in France, it showed at least that French ideals are changing their bases, with transforming consequences to the spirit of France.

Culture Sacrificed to Muscularity

More widespread than the popularity of boxing is that of a less unwholesome English import—football. Its vogue extends to climates in France not favourable to sweltering games. One has to live in a southern town, where the heat is greater in February than in an English May, to realise how British sport has taken hold of the youth of France. Throughout the land they read few books. The bookseller's shop, once a sort of literary club in a country town, has gone. The numbers of students in the higher faculties are decreasing. The French are becoming a nation of athletes on the English model, and the State is munificently endowing the new religion. Critics protest against this revolution which is sacrificing Latin culture to Anglo-Saxon muscularity.

The Jargon of Sport

An eminent patron of the athletic movement admits that " Les championnats de sport, la fièvre du ring de boxe, la violence du football, excluent la méditation indispensable aux choses de l'esprit." These words are quoted not only for the sound sense disguised in Anglo-French jargon, but as an example of the vitiating influence of English sport in the French language, even when used by a learned member of the Institute.

In the past the lingo of the Turf was imported from England for racing purposes, but this was seen only on the back sheets of newspapers, and was rarely used outside Paris and its environs. It is more serious when literary journals of wide circulation are full of distortions of the French language, such as those just quoted from a cultured pen. It seems as though the price which France has to pay for cultivating muscular cosmopolitanism is nothing less than the sacrifice of its language, the noble organ of the spirit of the nation, which is bound to deteriorate if the purity of that organ is permanently impaired.

An important feature of the cult of athleticism is its extension to women. It has made such progress since the introduction of lawn tennis as a game for girls thirty years ago that the " Education physique et sportive de la jeune fille " is now an article of educational programmes, and will soon be recognized by the State. The training of French girls in physical exercises is said to have improved already the physique of the race. In giving them a certain measure of freedom it facilitated the movement of feminine emancipation which came with the war.

Emancipation of Women in France

Some French writers (though theirs is perhaps an exaggerated view) regard this movement as the only social change caused directly by the war. Till then the majority of young French girls were still Verlaine's "ingénues aux bandeaux plats qui vivent presque inconnues dans les romans."

The emancipation of the unmarried girl which advanced during the war has nothing in common with the political emancipation of women in England. Few French women in any class want to vote or to have anything to do with politics, for which they have a wholesome contempt. Though the Bar was thrown open to women years ago the female advocate arouses no interest. The movement of so-called emancipation caused by the war has affected chiefly the well-to-do classes whose

daughters saw how English girls, always less restricted than themselves, were in hospitals and in ambulances even in the battle line, attaining an unprecedented degree of liberty, of which the most revolutionary feature, from the French point of view, was the suppression of the chaperon.

This social upheaval, creating a new type of maiden in the cultivated classes, who have considerable influence on the tone of literature, cannot fail to effect a change in the spirit of France. At the same time it affects only a small proportion of the female population. The millions of French women who form the backbone of France grew up without the protection of chaperons. It is they who in town and country have "run" the serious business of France. The shops, the inns, the big farms, the little peasant properties, when prosperous, owe their prosperity to women.

State Education of Women

In England, some of the worst cases of shirking military service were in rural districts, where labourers were exempted on the excuse that if they were not kept at home agriculture would perish. Not so in France. There the women accomplished the work of the men sent to the Front, being before that emergency already skilled in all the productive labours of the country-side—digging, ploughing, sowing, and reaping—illustrating the spirit of France, of which few of them had ever heard, just because it was their duty and habit.

It would need a volume to tell of the different ways in which the women influence and mould the spirit of France. Changes are ahead, and they will not be like those produced by the feministic movement in England. One of the greatest importance has been on the way for some years. It is the changed outlook of women of every class owing to the development of higher education. How is this going to affect the generality of women? One point among many is of special interest. A new generation of women, except a minority who attended the Catholic Ecoles Libres, has been educated in State schools, elementary and secondary, without religious teaching.

At home they have for the most part been brought up religiously. Baptized in infancy, their First Communion has been celebrated with all the ceremony which makes that rite the most important of family festivals, even when the father is anti-clerical. But if afterwards a girl enters a secondary school the influences there are usually "laic." Is this then producing a new type of young French woman, and if so what influence will it have on the spirit of France?

The Church

In the anti-clerical days of Gambetta and Jules Ferry it was said that if French women had had the franchise they would have voted a war with Italy for the restitution of the temporal power of the Pope. The women of France, now as then, do not want a vote for any purpose, but if they were compelled to exercise it they would probably be far from unanimous in accepting political direction from their spiritual advisers, as did their mothers and grandmothers.

The question of the Church in relation to the spirit of France is also one which cannot be dealt with in a page. Here, no doubt, the war has made a sensible difference. On the eve of it the anti-clericalism which had broken the Concordat and dissolved the religious associations was losing some of its bitterness. But there was no serious reaction in view. The war came, and when thousands of French youths were dying every day the churches were filled by those who were left behind, chiefly sorrowing women.

The War and Tolerance

When the war ended the churches were frequented by men in greater numbers than had been seen for years, many of them soldiers who had come through the war. This was remarked not only in regions where religious observance is traditional, as in Brittany. At Bordeaux, a typical city of moderate opinion, the great cathedral was crowded with congregations exclusively of men,

whenever a popular preacher was announced.

This is not to say that there were definite signs of a religious revival in France. It was rather that, from the anguish for the dead and the joy for those who had come back, a spirit of tolerance was passing over the nation.

Gallant Conduct of the Clergy

This new spirit was encouraged by the gallant conduct of the clergy in the war. The military service of priests and of seminarists, ardently opposed by the bishops and the clericals, had turned out to be a blessing for the Church.

Had the priests been exempted from war service as ministers of religion were in Britain they would have been treated, however unjustly, as licensed traitors and cowards. As it was, when a village curé, even in an anti-clerical region, fell before the enemy he was revered as a martyr; and when he returned from the war, maimed or wearing a ribbon won for valour, he became the hero of the parish, the bitterest free-thinker not daring to insult him.

The situation in Alsace-Lorraine was also matter for consideration. There, under German rule, the Church had been treated handsomely in contrast to the harassing policy of the French Republic. It would never do to allow the satisfaction of the populations, brought back to France, to be marred by the feeling that in matters of religion they were exchanging a regime of favour and prosperity for one of neglect and irritation.

Relations with the Vatican

So for this and other reasons the French government took advantage of the conciliatory spirit passing over the nation by renewing diplomatic relations with the Vatican. It was a pity that the Concordat could not have been restored also. But the Senate, which reflects the fundamental opinion of the nation more faithfully than the fluctuating Chamber, so opposed the appointment of an ambassador to the Papal Court and the reception of a Nuncio in Paris—even threatening to refuse the vote for the expenses of the Roman mission—that the government saw it had gone to the farthest limit of braving the anti-clerical tradition of the Republic.

One difficulty the government had to contend with was the public belief that the Vatican under the late Pope, during the war, had been a German agency hostile to France. This impression was not removed by the enigmatic utterances of the Holy See under a new pontificate. It took a paradoxical form one day at the Chamber when a pacifist deputy, in pleading for collaboration with Germany, quoted in support of his argument a papal declaration, which produced the singular spectacle of the Extreme Left loudly applauding the utterance of the Sovereign Pontiff. This did not mean that the Radicals and Socialists were contemplating the restoration of the Concordat and the return of the monks. It only signified that the Holy See, by its ambiguous language at the time of the conference at Genoa, had seemed to favour not only Germany but also the Bolshevists of Russia.

Socialism

The mention of the parties of the Extreme Left raises the question of the extent to which Socialism exercises influence on the spirit of France at the present day. Politically, it has less power than at any period of this century. The Socialist groups in the Chamber have fewer members than in previous parliaments, though elections for local bodies have shown a certain increase in the Socialist vote. But, generally speaking, Socialism is a less serious danger in France than in England. The addition to its groups by the introduction of new organizations labelled "Communist" or "Bolshevist" has not strengthened its representation in parliament.

In England there is always an exaggerated idea of the strength of Socialism in France. It dates from the Insurrection of the Commune in 1871, which even a well-informed writer like Lecky, mistaking the meaning of the word

"Communard," called the "Communist Revolution." It had nothing to do with Communism, being a movement in favour of communal automony, which if successful would have made the Commune of Paris, with its revolutionary elements, supreme in France. But though Karl Marx blessed it as a revolutionary movement, it was not founded on the doctrine associated with his name.

The obstacles to the serious advance of Communistic Socialism in France have been, first, the individualist character of the French, derived from the great Revolution, which defended the principle of property in the Declaration of the Rights of Man; and, second, the institution of peasant-proprietorship, which has been a strong defence against the theory of State-ownership of the land. The pure doctrine of the Revolution is rarely discussed nowadays; and as for peasant-proprietorship, small properties have been divided and subdivided into such minute parcels, under the testamentary laws, that they are becoming too small to give much sense of landowning to the proprietors.

Socialism in Rural France

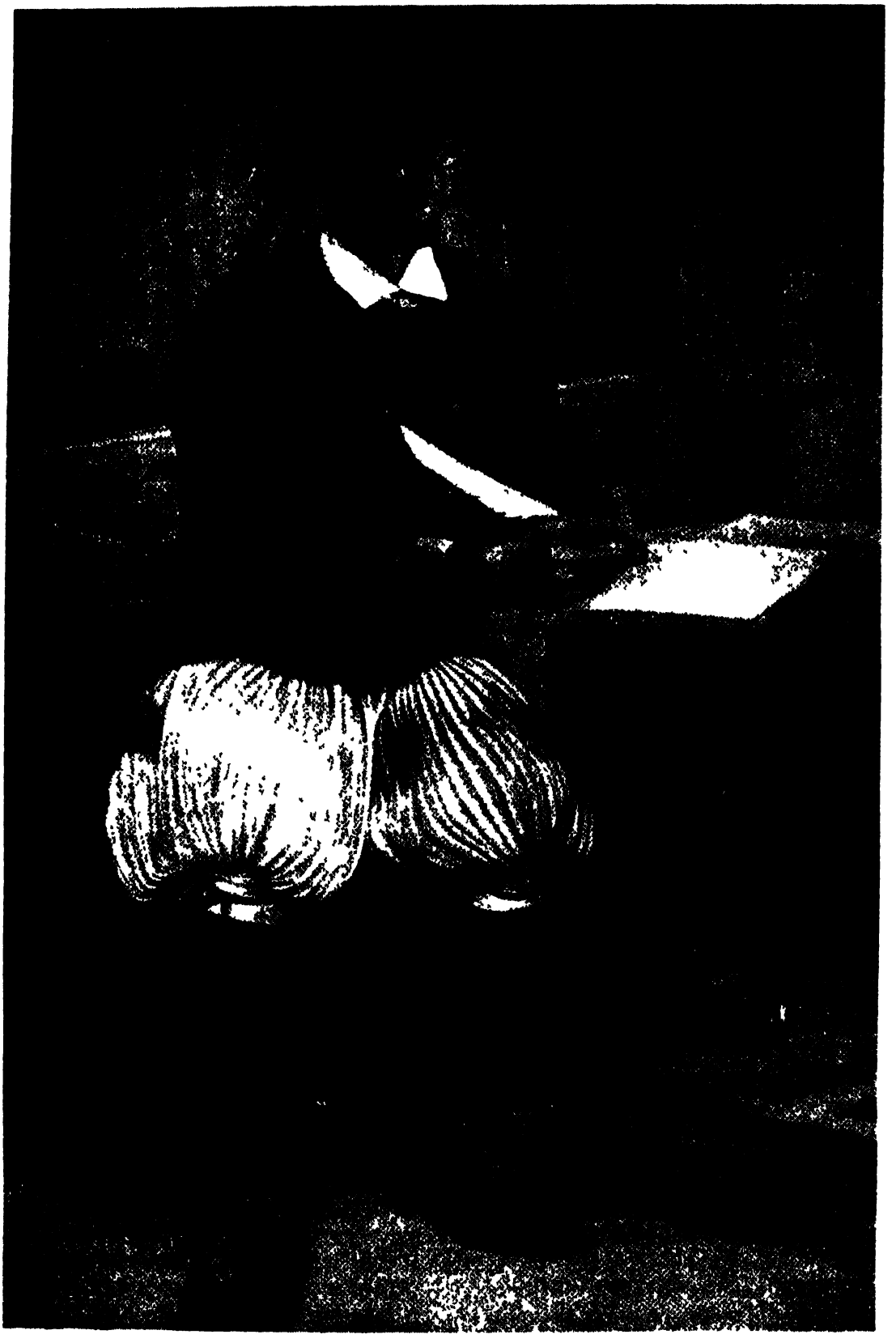
This is one of the reasons why the peasant in regions where minute subdivision has operated is found to be amenable to the plausible Socialist doctrine which has made sensible progress in certain rural districts. The propaganda is sometimes found to have its origin in the proximity of industrial centres where trade unions are active. In one entirely rural department where the peasantry had become very prosperous after the war, a wave of communistic theory (not practice) invaded it, which was traced to the influence of Spanish and Italian workmen employed in iron works just beyond the departmental boundary.

An unlooked-for feature of rural Socialism to-day is that it is most popular where the peasants are richest. Their sudden increase of wealth, instead of promoting content, seems to impel them to desire for more. This they dream of obtaining by the application of Socialistic doctrines, which they fatuously imagine will minister to their increasing love of luxury. Easily-earned money and easy means of communication, by the motor traffic which has destroyed the peace of the beautiful rural roads of France, and has facilitated access to the towns where there is every temptation to squander, are having an injurious influence on the saving habits of the peasant.

Paper Currency and Frugality

One minor cause of this is curious. Travellers are familiar with the paper money which since the war has flooded France—once the storehouse of gold and silver. The dirty little scraps bearing the names of Bayonne, Périgueux, Caen, and scores of other country towns which have a Chamber of Commerce authorized to issue the debased currency, are not adapted for hoarding in the proverbial stocking. So when a peasant has received on market day, instead of a bag of gold and a pile of substantial crown-pieces a squalid packet of notes, he loses account of their value and is willing to squander at all events the low denominations of the paper currency, in defiance of the tradition which, by the saving frugality of the people, has made France the richest of nations. If the new coinage has come too late to check the habit, and if moved by other influences, the French peasant ceases to save and to be the stand-by of the nation when public funds are needed, a change in the spirit of France will take place, the operation of which is impossible to forecast.

In the foregoing pages it has been possible to give only some slight indications of the tendencies of the Spirit of France after the war. The effects of that great disturbance will not improbably be merged in the world-wide revolution of the mechanical age, which is internationalising all peoples; and it can hardly be hoped that it will leave intact the Spirit of France which for five centuries has had a paramount influence on the history of civilization.



"MONSIEUR LE MAIRE" SIGNS LEGAL DOCUMENTS AT HIS OFFICE

Though often of very humble birth, the French mayor is both the representative of the local commune and the agent of the central government. He is elected by a municipal council consisting of from ten to thirty-six persons chosen by universal suffrage. The life of the mayor is a busy one, for his people turn to him to settle questions of all sorts, and he is head of the local police

France

I. Social Life Under the Third Republic

By Hamilton Fyfe

Special Correspondent in France during the Great War

THE first thing to be said about the French people is that they are wrongly called a Latin people. There is a strong Latin element in them, which comes out in their subservience to bureaucracy, in their preference for ideas which are logical and four-square, and their distrust of the mystical, the "huge, cloudy symbols of high romance" which mean so much to the English race But their descent and their spiritual make-up are more Celtic than Latin.

They are different from the peoples of the Celtic fringe, who have been pushed on to the fringe by more energetic stocks. The French are the Celts who have remained in the centre and prospered. To the Englishman the very term Celtic suggests failure in the material sense. German writers have gone so far as to suggest that the Celts have no right to exist. These judgements leave the French out of account. In France we can study the Celt in prosperity, the Celt who has dropped poetry and become a smiling, shrewd materialist.

It is the materialism of the French which has made them the most civilized people in Europe. They live in and for the world. Few of them, if we except the Bretons, have any real belief in the supernatural. They aim at getting the best out of this life, and they succeed in that endeavour better, on the whole, than any of their neighbours. Contrast the French peasant or labourer with those who belong to the same classes in England The Frenchman carries himself like the equal of all the world, though without any boorish assertiveness. He works hard, perhaps not so hard as the Englishman, but with more zest. He is far better nourished, and he gets vastly more enjoyment out of his food. He shows an appreciation of pleasant forms, colours, and buildings. He takes off his hat to no man as an acknowledgement of inferiority. He takes it off to every man, as well as to every woman, in order to show his respect for them —and for himself.



OLD BRETON WEAVER

He belongs to the little pine-clad mountain village of Sainte-Barbe, in Southern Brittany, famous for its fifteenth-century chapel and its annual Pardon

Here is a sketch of the French peasant, made by a writer who knew him well, P. G. Hamerton:

> Ignorant, but full of intelligence, his manners are excellent, he has delicate perceptions, he has tact, he has a certain refinement which a brutalised peasantry could not possibly have. If you talk to him at his own home or in his field, he will enter into conversation with you quite easily, and sustain his part with a pleasant combination of dignity and quiet humour. The interval between him and a Kentish labourer is enormous.



"OLD FASHIONS PLEASE ME BEST"

The Norman peasants are a conservative people and still preserve many of the costumes of their ancestors, and this high headdress, daintily arranged with lace and fine muslin, is a picturesque addition to the women's dress on festive occasions

Photo, Crété

All that is no less true to-day than it was in the middle of last century. I have known the French peasant and small farmer for a generation, and he does not seem to me to have changed in any way. I talked to any number of them while I was in France during the Great War. We discussed every kind of subject. I recollect one whose acquaintance I made while he was ploughing. He stopped his horses and asked me to tell him what was the religion of the English people. We had quite a discussion about religion generally. He was a Catholic. His views were those of a sensible, open-minded man. Whether they are townsmen or countrymen, the French of the manual labouring class still justify Matthew Arnold's commendation of them:

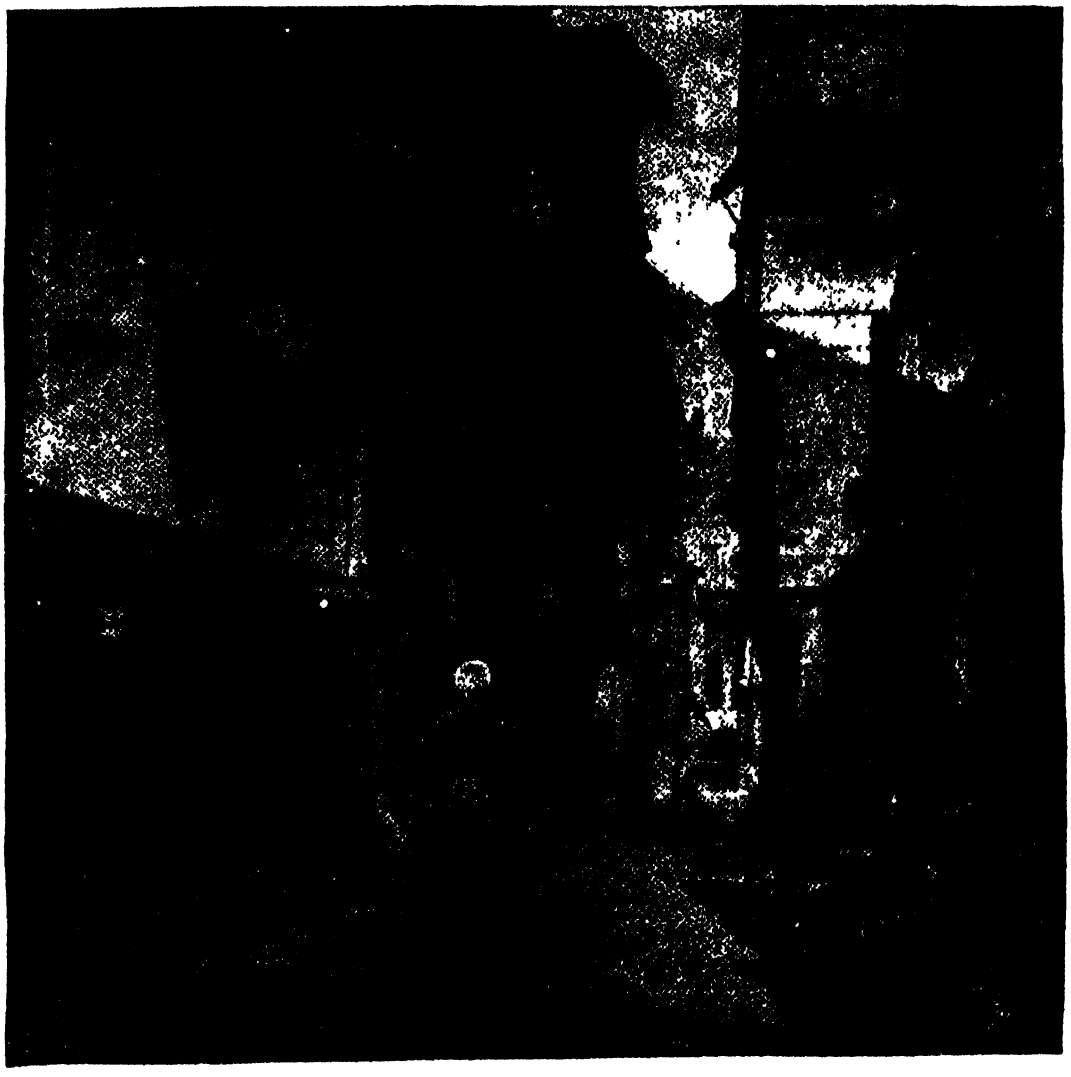
> The common people in France seem to me the soundest part of the French nation. They seem to me more free from the two opposite degradations of multitudes—brutality and servility—to have a more developed human life, more of what distinguishes elsewhere the cultured classes from the vulgar, than the common people in any other country with which I am acquainted.

I shall probably astonish many people by attributing the civilized character of the French to their family life. It is the belief of the mass of the English that family life is unknown in France. It is often observed with smug self-satisfaction that "they have no word for home." The truth is that the family is in France a more important, a more respected, and a more influential institution than it is, or ever was, in England. It has actual power over its members. The conseil de famille (family council) can take in hand a spendthrift and prevent him from ruining those dependent upon him. Its decisions can be enforced, if need be, by the law.

As for the power which is not legal, but sentimental, that is exercised in the French family to an extent which in England is very rare indeed. A French mother is worshipped by her sons. She is their playfellow in childhood, their confidante in youth, their idol when they have reached man's estate. She makes allowances for their small vices, never preaches at them, scolds only in a petting tone, interests herself in all that

interests them, and is rewarded by a devotion such as English mothers seldom inspire. A Frenchman will turn in difficulties more readily to his mother than to his father. He knows he can be sure, whatever fault or folly he may have committed, of her sympathy and assistance.

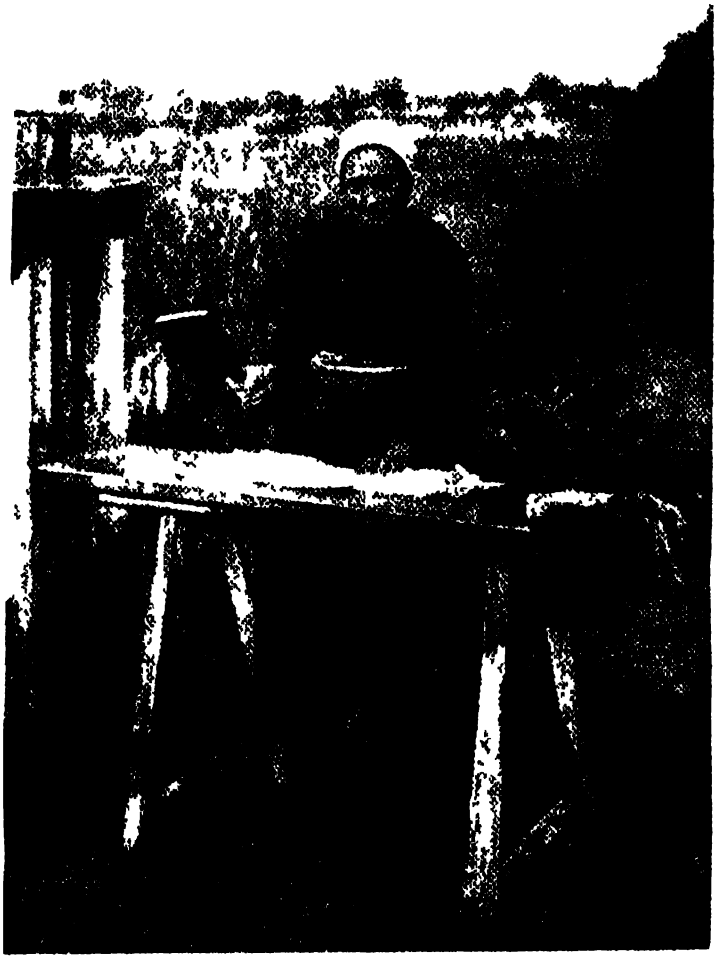
Children of the comfortable class (as well as of other classes) live more with their parents in France than they do in England. They have their meals with their father and mother, not in the nursery. They are allowed and even encouraged to take part in general conversation. They are not told " to be seen and not heard." They pick up at an early age the trick of talking with ease and wit about almost any subject that may be brought up. When a child makes a piquant comment or invents a neat phrase, father and mother laugh and applaud. The child quickly notices how to arouse laughter, how to win applause. Of course, there is a bad side to this. In some children it produces self-assertion and unwholesome desire to shine. But these results seldom follow. The social distinction of the French may be in great part accounted for by the



FRESH VEGETABLES FOR SALE IN QUAINT LISIEUX

Lisieux, in Normandy, contains some of the most picturesque old houses in France, notably the Maison de François Premier in this street, the Rue aux Fèvres, and others in the Rue d'Orbiquet and the Rue des Boucheries. The peasant woman seen in the photograph, wearing the ordinary Norman costume, is hawking vegetables grown on her own small holding

Photo, George Long



FINE RESULTS FROM SIMPLE MEANS

No town laundry can turn out linen rivalling in whiteness that beaten with bats in the open air by the peasant women of the Sologne, and afterwards rinsed in the running streams and dried in the sunshine and clean wind

Photo, Crédé

social training which children get in almost every home, not only among the rich, but among the poor.

They have an instinct for whatever is agreeable. Their manners are said to lie merely on the surface. For the common intercourse of life that is enough. They prefer to be pleasant in their speech and looks, to make an attractive rather than a repellent impression. They take pains to express themselves with clarity and exactness. They are gratified by agreeable sights, by orderly and spacious streets and public buildings, by the green of parks and public gardens. There are touches of neatness and tasteful decoration to be found in the poorest French homes.

A French writer who had made a study of the common lodging-houses of London and Paris said he had been struck by a "certain dim striving among French outcasts who frequented such shelters towards cleanliness and tidiness and even towards taste." In the London doss-houses he found nothing of this kind. There are no slums in French cities comparable in squalor and repulsiveness with those which stain the character of the British and Irish races. There is always something to redeem the dwellings even of the very poor from the desolation and the abandonment of all effort in the direction of decency and order which sadden one in almost every big centre of population in the British Isles.

The French workman would lose his self-respect if he were seen in the streets, or even in his home, dirty and unkempt. The French woman makes it a point of honour to keep her rooms clean and tidy, to have a place for everything and everything in its place. That is the tradition which she has inherited. I know several "lodges" of concierges in Paris (I mean the tiny apartments allotted to the men and women who, as the guardians of the entrances to blocks of flats and offices, play so prominent a part in the drama of Parisian existence) which are always clean, orderly, and even charming. In the morning my friend madame la concierge looks fresh and neat. She has her family ready for school in good time, well brushed, well booted, well nourished by their basins of



BRETON MUSICIANS AND THE MELANCHOLY BINIOU

At nearly every country fête and holiday gathering in Brittany the peasants may be seen dancing the national gavotte to music supplied by players of the native bagpipe (or biniou) and a flageolet. The Breton bagpipe differs in several respects from the Scottish national instrument, and to the unaccustomed ear its sounds are of a rather melancholy even dismal kind



UNDERGOING OUT-OF-DOORS TREATMENT AT MORBIHAN

Beside his whitewashed cottage wall an aged Breton is undergoing massage treatment at the hands of a fellow-countryman gifted by nature with a knowledge of the human frame. In this department of Lower Brittany the majority of the men follow the call of the sea, and the women are said to possess the privilege of proposing marriage

Photo, Orbi



OLD-TIME COSTUMES AT A MODERN BRETON WEDDING

Breton peasants cling as closely to old costumes and customs as they do to the old faith, and the newly-wedded couple at the church porch, dressed in the gala garb of their district, exemplify these national traits, for all Breton life has the local church as it centre, while the people are Bretons first, and French citizens by force of circumstances

milk and good bread She goes out to do her shopping with her hair exquisitely smooth, wearing a big overall, carrying a big basket. She has always a pleasant word to spare and a smile to brighten the day with That is the most prevalent type of French womanhood.

Before her husband died she looked after his business, wheedled hesitating customers, kept the accounts. In small businesses it is generally the wife who does that and who keeps as watchful an eye upon all transactions of trade as she does upon household affairs. Many a man owes his success in money-making to his wife's sagacity and advice. French women are born with an instinct for small economies which sometimes they permit to make them miserly. But this instinct is largely accountable for that love of regularity and trimness which gives their homes so attractive an air.

To the beauty which arouses deep emotion they are less susceptible than the English, even the uncultivated English. A slum-dweller from London or Manchester can be reduced to silent wonder by the first sight of the ocean. At exhibitions of pictures in Whitechapel I have seen the roughest East-enders moved in their rough way by gracious colour and form. The French like Nature best when she has her hair



VILLAGE SCENE IN THE OLD FRENCH PROVINCE OF NORMANDY

What was once Normandy has been divided since 1791 into the departments of Seine-Inférieure, Manche, Calvados, Eure, and Orne It is famous for its rich, moist pasture lands, apple orchards, white and freckled cows, and horses. All the inhabitants of this village were equally willing to confront the camera as representatives of rural France at its best

Photo, Underwood Press Service

waved and her broad bosom compressed by corsets. They like Art to represent rather than to interpret, to make its meaning very plain. The French student in Rossetti's "Hand and Soul" who declares that anything which he does not understand cannot have any meaning, speaks for his countrymen generally.

It is not, therefore, so much an aesthetic impulse which makes the French home agreeable, and the French people careful in their dress, and the French town or city attractive. It is rather a national self-respect. The Revolution endowed the nation with this quality. Although it may often seem that there is in reality no more Liberty, Fraternity or Equality in France than there is elsewhere, yet one does find illustrations of the two latter at any rate, often enough to justify the national motto. There is not the same difference in the standards of life as prevails in England. The mass of English artisans and labourers consider themselves still the "inferiors" of those whom they call "the upper classes." It seems to them part of the natural order of things that those who do not work, or those who sit in offices and wear white collars, should have more dainty and expensive food to eat, should keep themselves cleaner and wear better clothes, should amuse themselves expensively and look down upon all who belong to a lower class than they do.



BRETON INNKEEPER'S CHEERY WELCOME

As he stands in the sunlight at the doorway of the little auberge, inviting the passer-by to refreshment in the dim interior, he offers a welcome that would make even indifferent liquor palatable

Photo, Crété

French artisans and labourers are under no such illusion. They know that, in spite of differences in station and wealth, all men are equal. Miss Hannah Lynch, in an amusing book upon her life in France, tells of a miller and his wife who were friends of hers, and to whom one day, as they were preparing dinner, the miller being given the task of basting the roast chicken, she related the story of King Alfred and the neglected cakes. The wife was, or pretended to be, shocked. "What? She struck a king, and she a peasant like me!" To which the miller replied with: "Ah, it doesn't make much difference whether a woman is queen or peasant. She's always a woman."

That reflection summed up the French attitude towards distinctions of rank.

The miller would no doubt have said the same about a peasant and a king. "They are both men, after all." This explains the bearing of the Frenchman, however humble his occupation may be. He carries himself with the assurance of one who moves among his equals. There is no servility in him, as Matthew Arnold pointed out. He may envy those who fare more luxuriously than he and his family, but he will not curry favour with them by acknowledging them as his "betters."

There is still an aristocracy in France which assumes superiority and clings to the notion that a traceable long descent from ancestors who have borne titles ennobles. These people are laughed at, but at the same time there is still respect paid to them. The climbers of the bourgeoisie snobbishly venerate them. The writer who says that snobbery is peculiar to England is quite clearly unacquainted with France. There is no snob more snobbish than those who are to be found among the French middle class. These are the upstarts who slip a "de" in front of their names so as to deceive people into supposing they are of noble birth. The "de," like the German "von," suggests that you possess land, that you are So-and-so of Such-a-place, and that your land has descended to you from a long line of illustrious ancestors. These were the fools who in years gone by supported the idea of restoring the monarchy, who made a show of piety because it was fashionable to go to church; who took sides against Dreyfus and in favour of the ridiculous claim to infallibility set up by the officers of the French Army because the real aristocrats were militarist.

But there is another and a far more honourable kind of respect shown to the marquises and counts and barons, and even more to the marchionesses and countesses and baronesses, by those who are brought into relation with



VINTAGE TIME IN THE SOLOGNE: GATHERING THE GRAPES

Lying south of Orléans, between the Loire and the Cher, the plateau known as the Sologne was devastated and depopulated during the wars of religion and degenerated into an unhealthy marshy region. Since about 1860 there has been extensive reclamation, and now once more the plateau is supporting an industrious population engaged in farm work and the culture of the vine

Photo, Crêté



SECOND STAGE IN WINE-MAKING: DRAINING OFF THE MUST

Grapes for wine-making are picked by hand when ripe and dry. The stalks are removed and the juice is expressed by means of rollers, or by a lever, or screw press. In some places they are still pressed by trampling underfoot. The juice, or must, is then drawn off and exposed to fermentation. For the very finest wines only juice expressed by the weight of the grapes themselves is used

Photo, Ortiz



WHERE THE CAPS AND COLLARS OF THE BRETON WOMENFOLK ACQUIRE THEIR SNOWY WHITENESS

The inhabitants of the little town of Douarnenez, in the department of Finistère, are principally engaged in the sardine fisheries. But even in the height of the fishing season the Breton women find time to attend to their laundry work, and in this open-air washhouse large numbers of them may be seen in kneeling attitudes, vigorously rubbing the clothes on the flat stone edge of the capacious water-basin, carrying on an animated conversation the while

Photo, Crêté

them. This is a respect extorted by their kindliness, by their good manners, by their admission through their behaviour (though by their words they may deny it) of the equality of all mankind. They treat their old servants as friends. They talk simply and unaffectedly with the peasants or with the men who polish the floors of their houses in the Faubourg St. Germain And they continue to set a standard of manners which is recognized as a valuable contribution to the national character.

It was the aristocracy of France that created the characteristic that chiefly distinguishes the French people to-day That class had grievous faults and suffered grievously, though not on the whole unjustly, for them. Let us do it justice When Voltaire sought to sum up in a phrase the gift to the world from the age of Louis XIV., he said that this gift was the social spirit. The French aristocracy set up a high and a pleasant ideal of social intercourse and manners. That ideal persisted through the years of the Revolution, when so many other ideals were broken. Gradually it affected the mass of the French people, even the peasants who had been before the half-savage and scarcely human serfs of their feudal lords. All through the vicissitudes endured by the nation during the nineteenth century the social spirit spread to wider and wider circles of the population, until the "little leaven" left over from the age of the Grand Monarque "leavened the whole lump," and France became the most civilized nation of the western hemisphere. Through all ranks of society there runs the desire to be correct. That is a word which is never applied in England to behaviour. In France it is commonly used to indicate whether a man is what we should call a "gentleman" or not. Whether he lounges in a drawing-room, how he receives a challenge to a duel, what he says to his wife when she upbraids him with being too fond of someone else, all such points, great and small, come under the heading of "correctness" The standard is too much like that which we used to apply to "gentlemen." It does not concern



SPLITTING LOGS WHERE KINGS HUNTED

He is a woodcutter employed in the wall enclosed hunting forest surrounding the famous château built for himself by Francis I at Chambard in Sologne—the finest Renaissance palace in existence

Photo, Crédé



TIRING LABOUR IN THE POTATO FIELDS

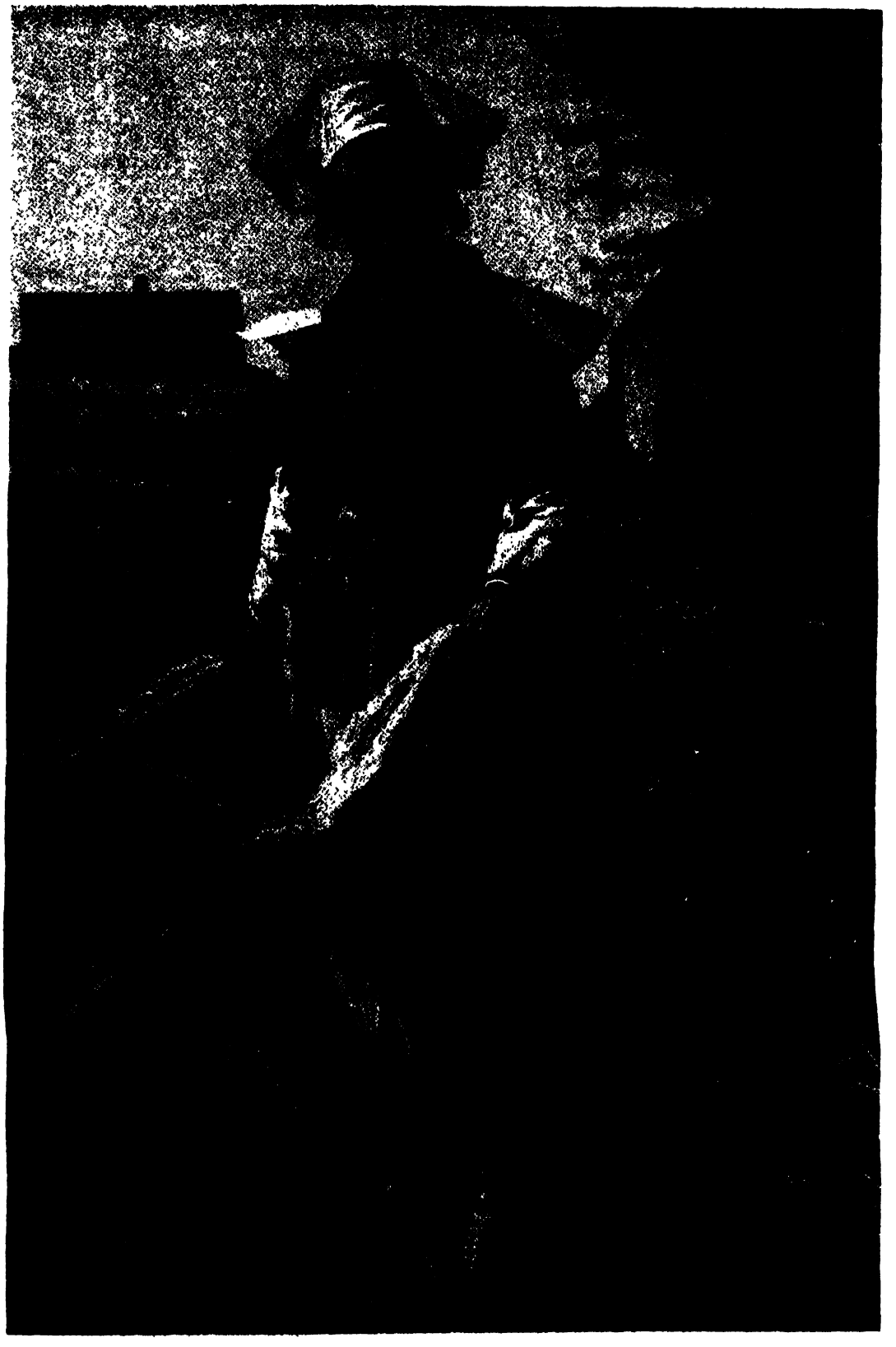
Breton peasants are hard and willing workers, labouring long hours in the fields all the year round. The women are as industrious as the men, playing a large part in the agricultural work that provides employment for so many. The peasants seen above are pulling up new potatoes which, to save damage, are unearthed by hand instead of by a fork

Photo, C.d'A



WOMEN WINNOWERS OF THE GRAIN

Long sticks, jointed midway, the lower portion serving as a lash, are used by the peasant folk in the winnowing of the grain. The sturdy arms of the women are seasoned to this arduous exercise, a loose, swinging movement of the arm and a slight bend of the body being all that is required to keep the stick whirling as it descends to separate the grain from the chaff



PREPARING THE ROUGH HEMP FOR THE SPINNER'S WHEEL

This demure little French maiden hangs her head at the approach of the camera, but her downcast face is full of a shy pride that she is to stand for her portrait. On the rude wooden mangle the tough fibre obtained from the hemp plants grown on her father's small holding is being worked into a pliable condition prior to the spinning and weaving processes



MOURNING THEIR GIRL FRIEND: FUNERAL PROCESSION AT FOUESNANT

Sorrowfully this procession of young Breton girls winds its way towards the little cemetery, there to pay a last farewell to one who had been their companion at Pardon and play, and who had been so prematurely parted from them. In their white caps and dresses of the district, with candles guttering in the breeze, these girl mourners offer a sad contrast to the holiday life of the pleasant Breton summer resort of Fouesnant, near Quimper. Like many other simple folk, the Bretons, young and old, derive much spiritual consolation from the outward manifestations of their faith



UNSATED DEATH, WHOSE EVERY DAY IS CARNIVAL

The mourners are just entering the old church with which so many of the chief events of their lives are associated. On the pall is noticeable one of those little signs of Breton genius, a teardrop worked in white. The near relatives of the departed are wearing the curious hooded cloaks peculiar to the district. The lighted candles, the closed roundabout in the background, and the sunlit hills beyond afford a symbolical commentary on the ceremony that is going forward with the solemnity inseparable from Roman Catholic obsequies, be they of the well-to-do, or, as in this case, of a humble peasant

Photo, Miss V. Onslow

itself with the feelings, but only with the outward appearances. Thus there is some truth, after all, in the reproach that French good manners are on the surface only

Yet so pleasant are they that one may well ask oneself: What does it matter? We need probe beyond the surface so seldom. For all the ordinary relations of life outward civility suffices to keep the machinery running smoothly. We are horrified when we hear of well-dressed men fighting to get out of a building on fire before the women, and trampling on the women in their terror, as happened at a bazaar in Paris not many years ago. Perhaps we thank God and think in our self-righteous way that such a thing could not happen in England. But remember those were decadent Frenchmen of the aristocratic class, men accustomed to idleness and self-indulgence Most Frenchmen in such an hour would behave quite as well as Englishmen. And, though we mercilessly condemn those aristocrats, there is this to consider: Is it not better that people should present a civilized and agreeable front to the world, even though they may fail in a moment of crisis, rather than be surly and disagreeable all their lives and most likely die without having had the opportunity to show that they had heroic stuff in them?

I put in this plea the more urgently because I am going on to admit that the French, or I would rather say Frenchmen, are not gifted with the same qualities of patience, kindness, tact, that some other nations possess. They are not helpful to foreigners struggling with their beautiful language. They do not suffer fools gladly. When it was known that French officers were to be sent to Rumania as instructors in gunnery, aviation, defence against aircraft, and so on, the Rumanians were delighted. They consider themselves nearly related to the French. "It will be delightful," they said, "for the French are almost our brothers." After these officers had been in the country a little while the Rumanians changed their tune. They used to come to me and say: "How much better it would be if we had had British officers to instruct us!" The French officers found the Rumanians



SIMPLE PAGEANTRY OF THE HUMBLE BRETON FUNERAL

The sombre black-plumed hearse that is so distinguishing a feature of the funerals of the well-to-do in France has been replaced by a much less imposing vehicle, for the poor cannot afford many outward signs of sorrow. The procession, headed by a cross-bearer and clergy, is representative of the deep-grained piety that is inherent in the Bretons and does so much to reconcile this people to their hard life

Photo, Miss V. Onslow



WHERE RELIGION IS PART OF EVERYDAY LIFE

Many of the churches in Brittany are ancient, most are extraordinarily beautiful, and the intensely religious character of the people, illustrated in this photograph of Bretons leaving church after Mass, finds few parallels outside Ireland. The pure faces of the women, the serious observance of Mass and of marriage, speak eloquently of the essential morality of the Breton people

incompetent, and despised them for it. They thought them stupid, and did not try to conceal their opinion. Russians have suffered not less uncomfortably from French contempt for what seems to them defective intelligence. The Parisian always makes Paris his standard. In general it may be said that a Frenchman unfavourably contrasts what he finds in other countries with what he has left behind in France. He is accustomed to think that France leads the world in everything, the other nations toiling imitatively after her.

There is a certain amount of truth in this, just enough to make it annoying to the other nations, but it is by no means the whole truth, and in any case regard for the feelings of others should prevent it from being so loudly proclaimed. That regard is not a strong French characteristic, and the lack of it hinders the French from being successful as colonists. The most successful colonists are the British and the Russians. The British try to look at innovations from the natives' point of vision; they do this for reasons of policy, because they know their business will advance more rapidly if the natives work with them instead of against them. The Russians act in the same way, not from interest but from sympathy; their humanity is wide and deep enough to ensure their getting on well with any race of human beings. French colonial administration is not sympathetic, nor do the French colonists really settle in the lands they develop or exploit. Their intention is to return to France as soon as they have made enough money to purchase them moderate comfort at home.

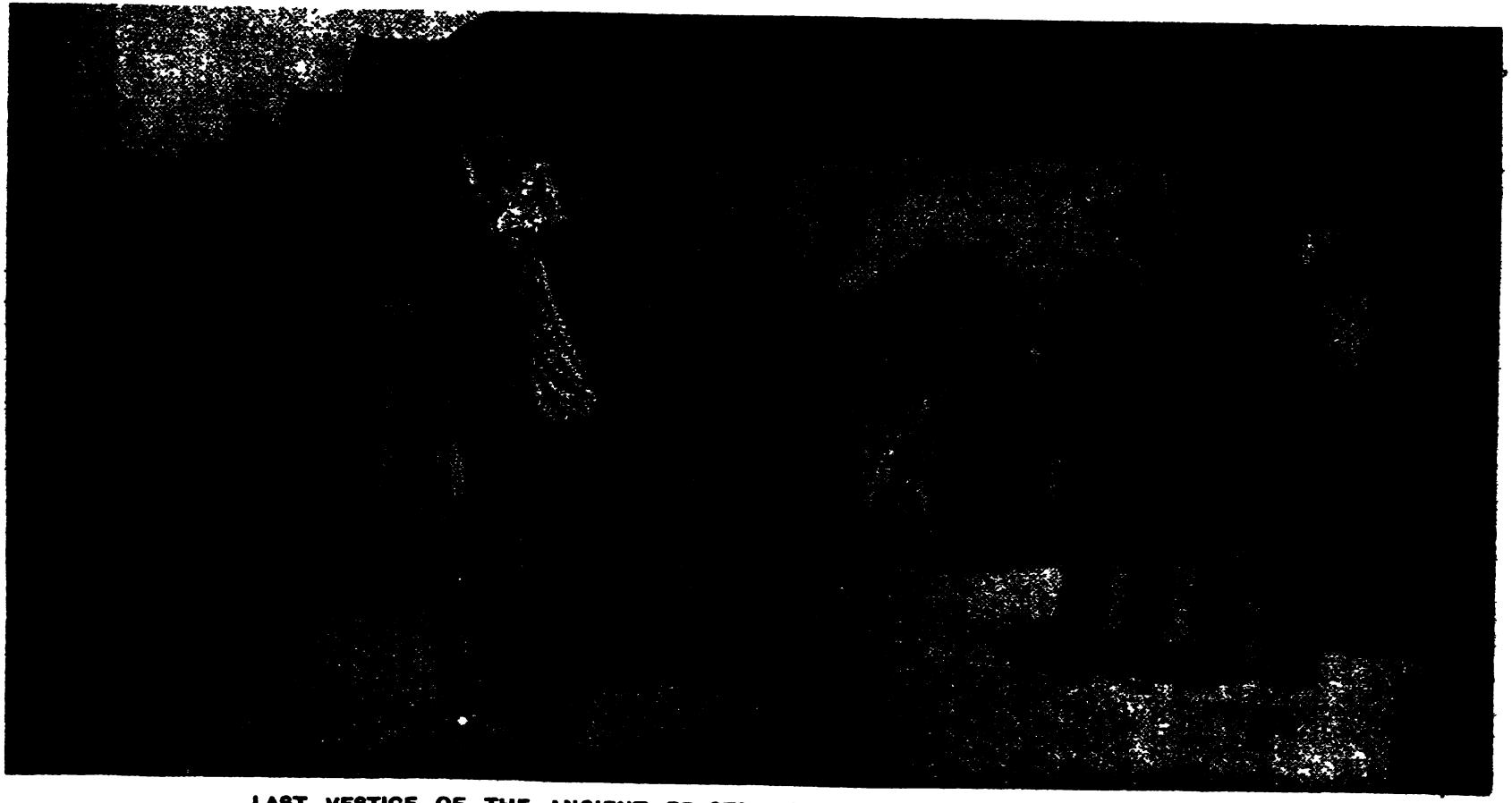
In the French colonies, as in France itself, officialism is carried to a length which probably does more to check than to further the execution of the matters in hand. A French writer has denounced as the curse of his country " l'abus de la paperasserie," the overdoing of formalities, the plague of official papers. All contact with authority reveals the complication attached to even the most trivial pieces of public business. There appears to be a love of this complication



WHEN WEDDING BELLS WERE RINGING AT PLOUGASTEL, IN NORTHERN FINISTÈRE

This gay little nuptial procession is passing through a street in Plougastel, Finistère, one of the four departments into which modern Brittany is divided. Here it is a time-honoured custom for all marriages to take place during the month of January, before the work in the fields and fisheries begins. Relatives and friends from neighbouring districts begin to arrive at dawn; the church ceremony takes place as a rule early in the morning, and the remainder of the day is devoted to high festival in the home of the newly-married. On these occasions the men and women don their brightest costumes

Photo, Crêté



LAST VESTIGE OF THE ANCIENT FEASTS OF THE DEAD: THE BRETON PARDON

While all are characterised by devout observance, the Breton Pardons, like Breton costumes, vary in different districts, but they are intimately associated with the lives of the people from infancy to old age. Some attract the religious from far and near; others are local to some little church or shrine. They are held on saints' days. The procession passes from the church through the streets to the scene of the ceremony, often an open field. To bear the reliquary of the patron saint, or the richly-wrought banners, is a task of special distinction. Our photograph shows preparations for one of these processions in progress

Photo, Miss V. Onslow

for its own sake, an ingenious invention of obstacles in the way of transacting affairs rapidly or simply. When Napoleon created the bureaucratic machine which was, as he hoped, to keep his yoke fixed upon the neck of the French people, he did the country more harm than by all his wars. From the effects of war it could recover in a generation or so. The bureaucratic machine still pinches and hampers it to-day after more than a century has passed.

As happens with all governing classes, the bureaucracy imagines that the people were created in order to be ruled by it. It does not admit that it exists merely as a convenience, and that the official is the servant of the people. There is far more petty pomp and ostentation among the office-holders of the French Republic than could be found in certain monarchical States. The Republic has not, indeed, ever been really democratic. The prevalent idea behind it has not been the rule of the people, but the rule of officials. To take one example only, the chief authority in a French department is not, as in an English county, the chairman of a popularly-elected county council, but the prefect, who is appointed by the Government. Thus the Government can influence local administration all over the country; it usually appoints the prefects with this aim in view.

If there had been a strong democratic feeling in France, the country would not have financed the corrupt and oppressive autocracy of the Tsardom. The French people poured out their francs by the milliard to help keep the Russian people



VOTIVE OFFERING AT AN ANCIENT BRETON SHRINE

At this ancient shrine of the Virgin Mary at Plougasnou, notable architecturally for its supporting caryatides, young Breton girls sometimes come on Ascension Day to make a votive offering, and to pray that they may have husbands. Near by is the fifteenth-century church of Saint Jean-du-Doigt, where is preserved in an ancient casket what purports to be a finger of S. John

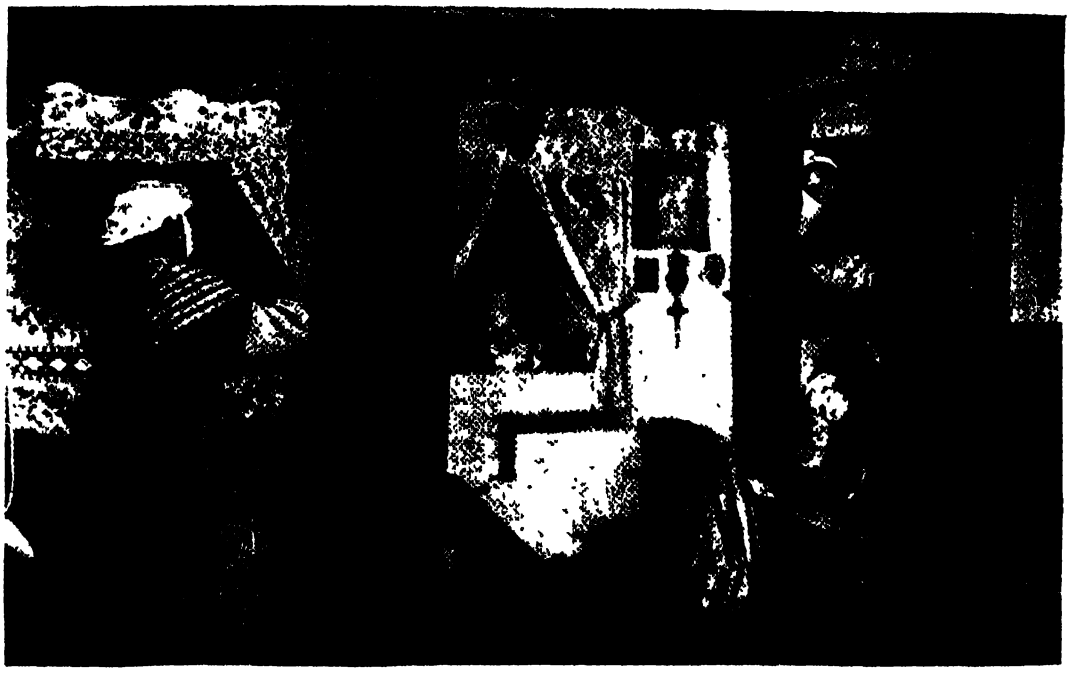
Photo Miss V. Onslow



Photo, Crété

FRANCE : A FLOWER OF NORMANDY

Character and pride of race show in her shapely figure and fine face as she stands with her pannier-laden donkey before the carved door of the richly-timbered Norman mansion.



BUNK-LIKE BEDS OF A BRETON INTERIOR

In many Breton farmhouses the beds are placed in niches in the wall, one above the other, with sliding panels as doors that can be closed in the daytime. The snow-white linen for which the country is famous is often stored in a recess beneath the lower bed. On the wall near the bed, as in the above photograph, is frequently to be seen a little shrine

Photo, Crété

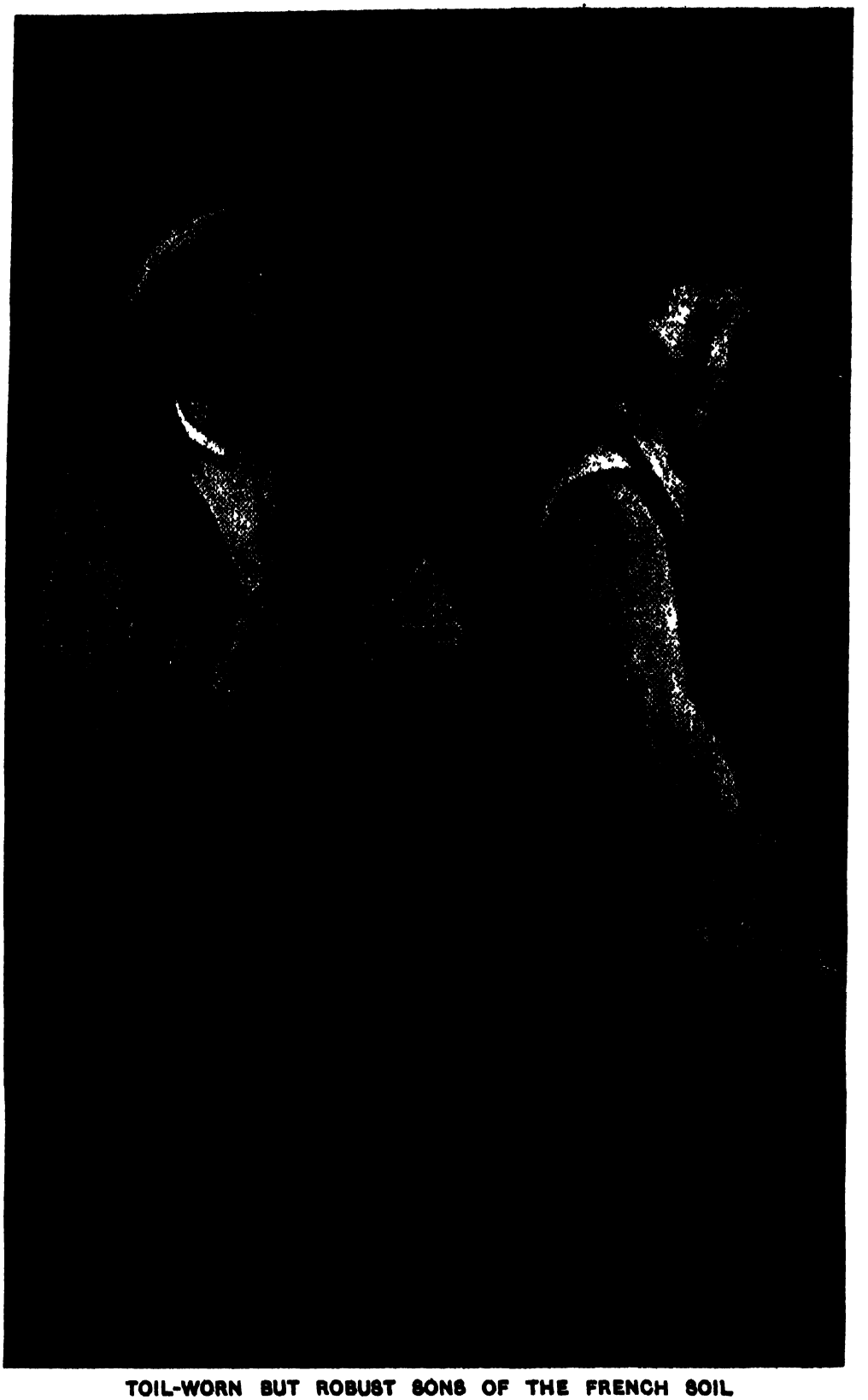
in subjection. They cheered the Tsar when he went to Paris. They hailed the alliance between Republic and Despot as a safeguard for France against Germany, no one suspecting the rottenness of the system which looked strong and maintained a huge military force, but did not take precautions to provide it with enough rifles or enough shells.

Heine said that the Englishman loved Liberty as his wife, while the Frenchman loved her as his mistress and the German as his old grandmother. Certainly the French have never shown a steady affection for Liberty. They allowed Napoleon to dominate them after the Revolution. They allowed the Allies to re-impose the Bourbon dynasty upon them after Waterloo. They voted by an enormous majority the sovereignty of Napoleon III. as a change from their Second Republic. Since that experiment ended so badly, they have had their Third Republic for just on fifty years, but not without alarums and excursions in the direction of monarchy again.

It is true that these effervescences have been in Paris, and it is a very great error to suppose that Paris represents France, although the strings of government are pulled from there. To find the French people you must go into the country and the country towns. In the farms, in the market-places, at the tables d'hôte of inns, in little places (déjeuner at half-past ten in the morning, probably), outside the churches after Mass on Sunday morning, you will hear them discussing local affairs, and occasionally touching upon national problems. But there is no excitement, no eloquence, no following of every political move, such as you notice in the capital.

Paris has often made history, and very mischievous history, by acting quickly in a state of hysteria before the rest of France knew what was happening. For example, when Paris was shouting "To Berlin!" in 1870, seventy-one out of the eighty-seven departments into which the country was divided were for peace. Again, the Boulanger madness, when a flashy general came near being proclaimed dictator, was limited to Paris. To get at the mind and heart of France you must go among the cultivators of the soil.

It is they, with their unimaginative common sense, who have been the chief



TOIL-WORN BUT ROBUST SONS OF THE FRENCH SOIL

In their struggle for existence old age is the arch-enemy, but they will seldom own to being hors de combat, and long past the allotted span of life continue to till the earth which never fails to supply them with a scanty subsistence. Judging from the appearance of the peasant to the *left*., the "wear and tear" of life has played greater havoc with his homespuns than with his sturdy frame

Photo, Crédi·



BRETON MAYOR AT EASE

Passing strangers might not at first see in this quaintly-garbed figure, with roomy breeches, dark surcoat, and round hat, a person of importance. As mayor of a Breton village, he controls local affairs and acts as friend and adviser in many matters to his fellows

Photo, Crété

support of the Republic. They are not specially attached to this form of government in the abstract. The Frenchman is above all else practical. He judges institutions by their results. And the peasants feel that the results of the Third Republic have been satisfactory. They feel that it is the safest system, the one under which property is more secure than it might be under another. That is what they principally ask of the men they choose to be Presidents and Ministers—not that they shall rule, for the officials do that, but that everyone shall be able to work and save and invest without being interfered with. They know that any change of system would be attended by disturbances. Therefore, even though they may not be altogether pleased with the system in possession, they rather bear the ills they have than fly to others they know not of.

The French are the most saving of the nations. They cherish passionately the feeling of security that money gives. If they have not displayed the same devotion as the English to political liberty, they are vastly more jealous of their personal independence. The number of French families which have money invested is infinitely larger than the number in England. Among the English it is rare for those who earn



SOLACE OF TOBÁCCO

At her cottage door she presents a quaint picture in her tattered shawl and skirt and neat white close-fitting cap as she applies a match to the coarse tobacco in the bowl of her short clay pipe and enjoys the first comforting puffs

Photo, Crété

weekly wages or receive small salaries to have any invested savings In France it is common The issue of public loans is so arranged as to offer facilities for the investment of small sums There are shops where bonds can be bought



VIGOROUS AT FOURSCORE

His upright carriage, clear eye, and sound health, all bear eloquent testimony to the benefits of a simple outdoor life spent among the fields in his beloved Brittany. He still delights to deck himself in the native finery

across the counter just like cheese or sugar. Many a man and many a woman calls at a shop of this kind every week on pay-day to add some little amount to invested capital.

The incentive to save is twofold. There is first the anxiety to make provision for old age. Secondly, there is the necessity of putting by a dowry for each daughter who does not give up the idea of marriage and become a member of a religious order. The dowry must be ready if suitable husbands are to be attracted. Love matches have been a little more frequent in recent years, but the rule is still for marriages to be arranged by parents upon a financial basis. It is hard for English people to believe that this can give such good results as their own system of unfettered choice, but it appears to be followed by quite as many successful unions as can be counted in England. I say "successful" rather than happy, because I do think that, while on the whole French husbands and wives get along comfortably together, and are more often partners in the fullest sense than are English married couples, yet they do not as often know the happiness of married life.

Of course, nobody who knows French life takes any of his ideas about it from the novels and plays which slander the nation by representing that all husbands and most wives are unfaithful, and that the chief occupation of them all is l'amour. There is not the same strict standard set up for men as the English have established, in appearance at any rate. But the men keep the standard for women strict enough, save in certain exceptional cases, of a character not unknown in England, where each agrees to let the other go his or her own way, only stipulating that there shall be no open scandal. In general, as I have said, French married folks live together contentedly, but more often than not without that warmth of affection, that steady glow lit from the flame of passion, which marks a marriage founded upon mutual attraction and preference, and



BRETON PARDON IN PROGRESS AMID THE GROWING CORN

Pardons are usually held near to some old chapel, sometimes amid fields of growing corn. Distinct from all other Christian observances, and regarded by some authorities as the last vestiges of the ancient Feasts of the Dead, they begin at dawn and are attended by all who have special blessings to pray for, or thanks to offer for blessings received

Photo, Crédé



AT A BRETON CANNERY: SARDINES BEING PACKED IN TINS FOR EXPORT

When the sardine catch comes in it is taken without delay to the cannery, where, the viscera having been removed, the fish are soaked in brine, placed in wire baskets or on wooden trays to dry, next submerged in boiling oil, and then, after cooling, packed with spices in tin boxes, which are filled with oil and sealed. The sealed tins are afterwards immersed in boiling water for about two hours. The chief centres for the Breton sardine industry are Concarneau and Douarnenez, and the factories provide employment for about twenty thousand women and girls, who are distinguished for their neatness and tidiness of dress, as well as for their manual dexterity

Photo. Crédi

not in any way controlled by money considerations.

The frugality of the French, which is the accompaniment of their saving habit, has many advantages, not alone for the individual, but for the community as well. It accounted for the paying off of the war indemnity exacted by Germany in 1871 within a period much shorter than had been thought possible. It keeps down the number of persons who have to be supported by the State. But it has disadvantages, too. It is very often found to have degenerated into miserly or niggardly habits. Thrift is among certain classes of the country people, and among individuals in towns, a positive vice. Skimpiness is carried to the point where it is indistinguishable from meanness.

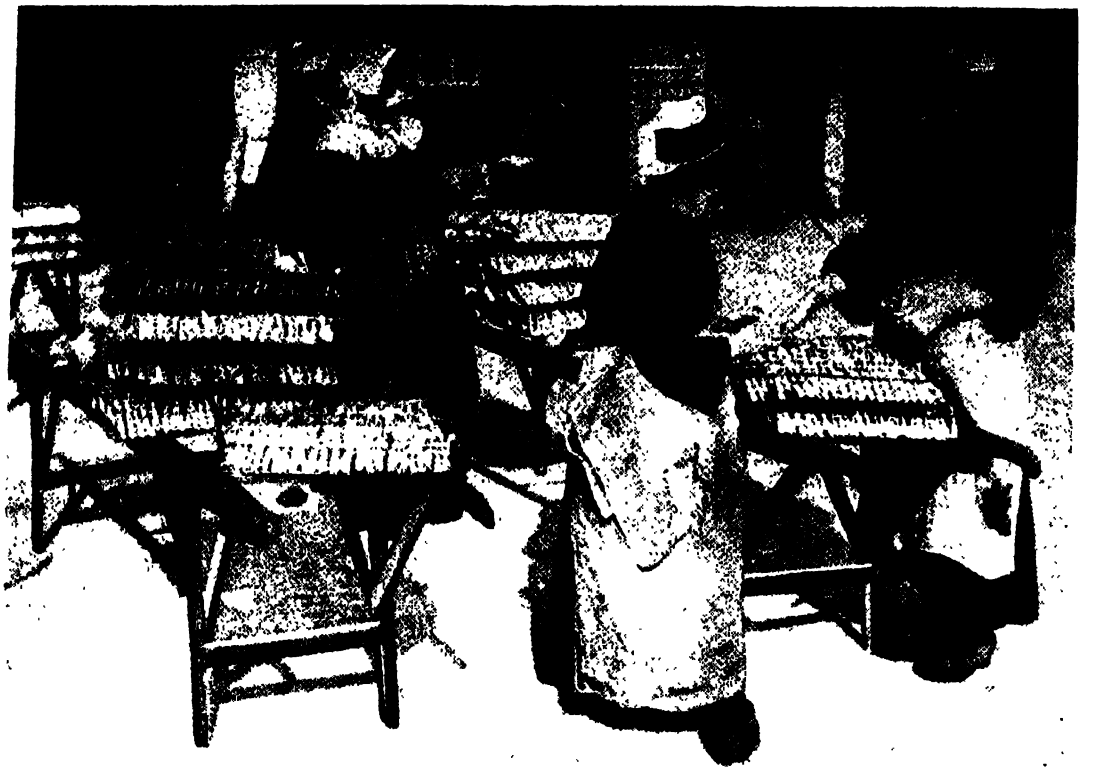


NETFUL OF GLISTENING SILVER

Sardine fishing, on which the well-being of Brittany's fisherfolk so largely depends, is occasionally erratic in its rewards, but a good haul means goodly profit for owners and crew

Photo, Crêté

The French woman is a most capable manager, and she sometimes manages to pare her housekeeping down to the absolute minimum of well-being. This may occur in any class, but it is especially prevalent among women of peasant origin. The small landholders in Picardy worship economy. They stint themselves, not only of comforts to which their earnings entitle them, not only of pleasures, but of what is needed to make life a boon instead of a perpetual struggle and grind. They practise the French knack of making something out of nothing, though they are better nourished than large numbers of town English families; they know nothing of that jolly abundance which generally goes with English farm life—plenty of cream and butter, eggs and chickens, pork and bacon, home-made bread and cakes. I recall one amusing instance of the French skill in providing meals when no materials seem to exist. Bicycling once through the Loire country, the rich land of Touraine, I broke some essential part of my machine just about midday. The nearest town was many miles away, and though the railway was not far off, there was no train from the deserted station, built in the middle of a vast, uninhabited plain, until late in the afternoon. My brother and I looked ruefully at one another. We were very hungry after our breakfast of coffee and rolls. There seemed little chance of getting anything to eat. However,



UNPLEASANT WORK FOR DELICATE NOSTRILS

In a corner of a sardine factory at Concarneau these girls are arranging the fish in wire trays for drying. Work in these factories is very unpleasant, owing to the smell of the fish and of the boiling oil, but the women get accustomed to it. On fête days these same women are famous for the fastidious neatness of their dresses, shoes, and smooth white caps with snowy lappets

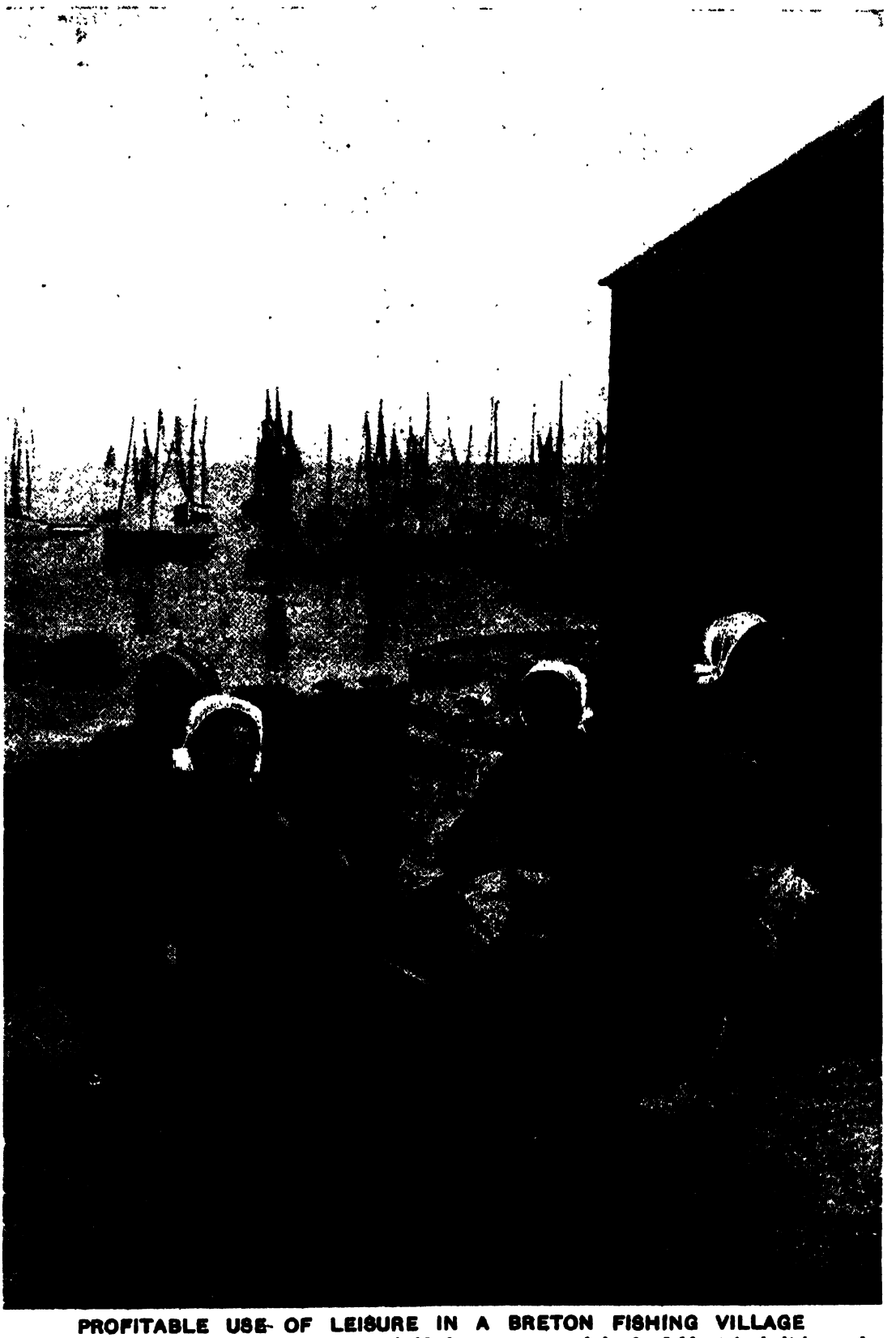
Photo, Crété



CARRYING THE DAY'S CATCH FROM BOAT TO MARKET PLACE

Large fleets of small vessels are engaged in the sardine fishery, and a pretty annual custom at Douarnenez is the blessing of the sea and of the boats. The men shown here are taking their morning's catch into Concarneau market. Concarneau stands on an island in the Bay of La Forêt, and at high tide is completely surrounded by the sea, communication with the main land being kept up by a bridge

Photo, Miss V. Onslow



PROFITABLE USE OF LEISURE IN A BRETON FISHING VILLAGE

Breton women, when not employed in household chores, or at work in the fields, take knitting and needlework into the open air to the sunny side of a church or Calvary, or, as in the case of these fishermen's wives, to the corner of a quay, where they retail the gossip of the day as their nimble fingers engage in the kind of work reserved for their "leisure hours"

Photo, Miss V. Onslow



ANIMATION AT CONCARNEAU WHEN THE BOATS COME HOME WITH A GOOD HAUL OF TUNNY FISH

Thon, or tunny fish, which belong to the mackerel family, are caught by trolling with lines attached to poles extended over each side of the fishing craft. As soon as they are caught, these big fish are hung up on board to dry, and when the vessels, usually schooner-rigged, reach port, the catch is brought ashore in dinghies, the work of conveying the fish to the canning factory being taken part in by swarms of small boys. A cruise after tunny fish lasts several days. In addition to the tunny and sardine, the Breton fisheries yield lobsters, shrimps, and oysters

Photo, Miss V. Onslow

we searched about and came to a little roadside estaminet, where an old woman appeared in answer to our rappings on the door.

"Could we have lunch?" we inquired. "But certainly, yes," if we would give ourselves the trouble to step in and sit down for a little moment. We stepped in, and our hearts sank. There was not even a fire. But there was one in half a minute. The old woman threw on a handful of twigs, bustled out, returned with half a dozen eggs, warm from the nests, held a pan over the blazing twigs, and made a perfectly delicious omelette. While we enjoyed this, she went out again, came in with what looked like an armful of weeds, and served us a most succulent salad. Then she produced from a cupboard two magnificent peaches and a bottle of some local home-made liqueur, which we sipped with her fragrant coffee.

A better lunch no reasonable man could have desired. We contrasted it with what we should have been offered in an English wayside public-house, if we had been offered anything at all A knuckle of dried-up mutton or ham, a piece of hard cheese with yesterday's bread, served on a dirty table in a bar parlour smelling offensively of stale beer. This understanding and appreciation of the value of the small pleasures of life is what makes France so delightful a holiday-ground for those who wander off the tourist track and find the real French people.



READY FOR THE CANNERY AT CONCARNEAU

Concarneau, the name of which fishing port is on these crates of tunny fish ready for the cannery, is notable for its old fortifications and its fifteenth century chapel of Notre Dame de Bon Secours, as well as for its canneries, and is a resort of artists Near by, in the Château de Kerjolet, is a museum of the costumes and antiquities of Lower Brittany

Photo, Miss V Onslow

This people knows better than any other how to get the most enjoyment from every day's ordinary round. Arbeit und Liebe (Work and Love) is a very old recipe for contentment. The French certainly work with energy, and they spread their affections over a wide field. Mothers love their sons, fathers love their daughters, whatever the remaining family relations may be Hoarding is loved, good living is loved, all the more because hoarding clashes with it and makes indulgence rare.



PREPARING GALA ATTIRE

Holiday dress of both men and women in Brittany is distinguished by elaborate embroidery, the work of skilled craftsmen, one of whom is here seen at work, at Pont l'Abbé, on a man's waistcoat

Photo, Crété

Independence is loved. Life is enjoyed with a zest and a savour.

This is true of all the differing stocks that make up the population of France. In the north you find the jolly, shrewd Norman, the small farmer of Picardy—making, as I have suggested, thrift almost a vice—the pious, tight-lipped Breton, the almost Dutch inhabitants of French Flanders, all working hard and putting away money, without giving much thought to anything outside the daily routine of their labour. In the centre of France the vineyards skilfully tended, and wine made with perfection of judgement, bear witness to the high intelligence, as well as the industry of Burgundians. Farther south, the same toll is taken of the soil with the same steady application, and you find the same wise household management and care. Everything the French think it worth while to do—that is to say, everything which promises a sure return for their money and their trouble—they do well. Look at the contrast between the French and the Italian Riviera. As far as Ventimiglia, nothing is neglected that can add to the amenity of the coast, to the comfort and convenience of the visitor. Cross the frontier, and there is noticeable immediately a slackness, a can't-be-bothered attitude. The railway is allowed to run between the towns and the sea, spoiling the enjoyment of the coast. Instead of pleasant order there is, in general, a disregard for the finer aspects of utility. This you scarcely ever find in France. You may lament the dirty, uncared-for condition of a town of historic interest like Aigues-Mortes, but there visitors are so few that it is not worth while to keep it trim and tidy. Utility is the guiding principle. Ça ne vaut pas la peine ("It is not worth the trouble") is a final argument, and settles any doubt. That almost always means "There is no money in it."

That principle runs through matters great as well as matters small. It prevents the French from being good colonists. They colonise for what they can get out of the territories which they exploit. It gives them no pleasure to break new ground and to make the wilderness blossom like a rose. Their interest in their dependencies is purely material.

Trade between the French colonies and France is insignificant, approximately



SABOT MAKING IN RURAL SURROUNDINGS

The making of wooden shoes, an important industry in the French departments of Aisne, Aube, Maine-et-Loire, and Vosges, is being carried on in this corner of rural Brittany in simple but pleasant conditions. These wooden shoes, worn by large classes of the French peasantry, are carved in a single piece, but vary in shape according to local custom

Photo, Underwood Press Service

only a sixth of the colonial trade of Great Britain and only 10 per cent. of the total trade of France. The chief reason for this is that the number of settlers remains very small. Frenchmen do not like leaving France. There is no steady pressure of over-population to drive them forth to seek their fortunes. Those who do emigrate are hampered by bureaucratic red tape. They are looked down upon by the officers as pékins, an untranslatable term of disdain for civilians. The officials show, as a rule, no interest in stimulating commerce. Any question of importance has to be referred to Paris for decision.

Thus it is not difficult for anyone who knows what life in a French colony is like to understand why the efforts made to induce young Frenchmen to emigrate have failed. The government at one period offered to let them off a



GOODLY ARRAY OF WOODEN SHOON IN A BRETON MARKET PLACE

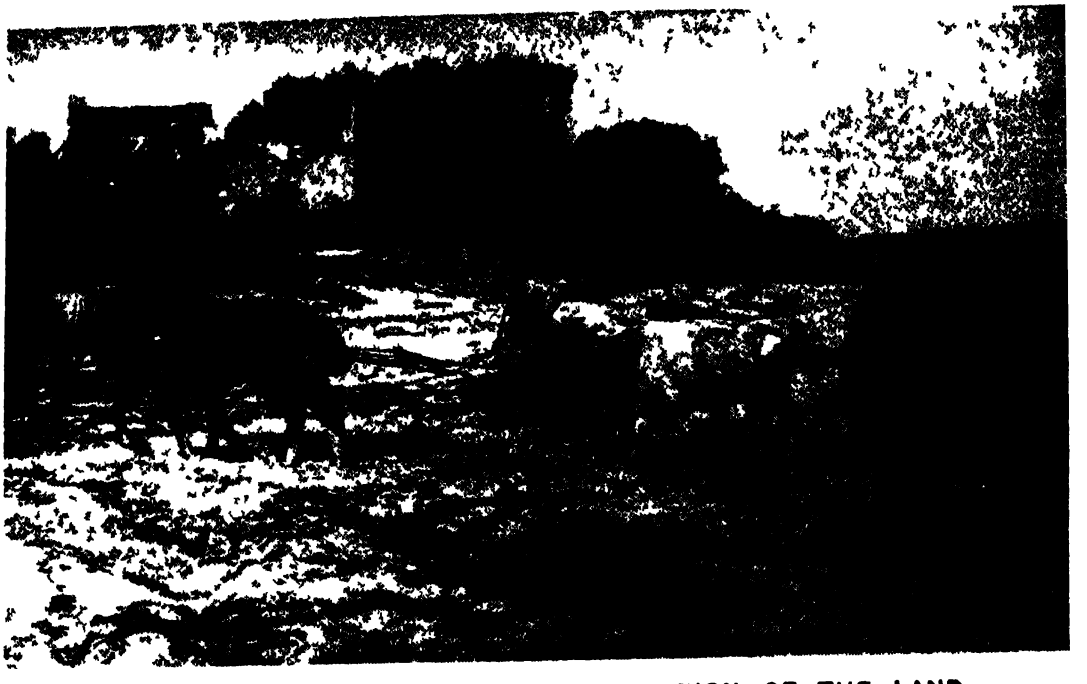
Open-air markets are a feature of every Breton town. To them flock farmers from the countryside and merchants' wives belonging to the locality. Goods are displayed on barrows, in baskets, or more often, as in the case of the wares of the sabot-seller in the photograph, on the ground. In the rough workaday life, sabots are the universal wear, and are sometimes seen stuffed with hay or straw. The clatter of feet so shod over the stone paving provides an incessant accompaniment to the voices engaged in bargaining or gossip in every market place

Photo. Miss V. Onslow



OPEN-AIR OVEN USED IN BRITTANY FOR THE BAKING OF THE FLAT CAKES KNOWN AS GALETTES

Notable among the somewhat primitive devices in use in Breton villages is the open-air oven of stone, banked up with turf. In this are baked, among other articles of food, the coarse black pancakes of buckwheat known as galettes. In the photograph the baker is about to draw a batch of these for his two girl customers. The cart is designed to carry the large barrels in which cider, the staple drink of the country, is conveyed from the cider press to the consumer. Cider restaurants are numerous all over Brittany, a fact for which the doubtful water supply is largely responsible



GIFT OF THE SEA FOR THE FERTILISATION OF THE LAND

In Brittany many of the farms stretch down to the edge of the sea, and the seaweed left by the tides is utilised by the frugal farmers for the enrichment of their holdings The heavily laden wagon seen in the photograph is being drawn by horses and bullocks over the rough shingle of the beach to the land on which it will be used as a fertiliser



VARIED TOIL IN PROGRESS ON A BRETON FARM

To a foreigner the Breton farmyards appear extremely picturesque, though a farmer trained in modern methods would find much to criticise in respect of their cleanliness. Granite is the main material used in the buildings. Here a felt-hatted peasant is drawing water for the laundry operations of the farmer's wife, who is tidy industry incarnate in her neat coif and full white sleeves



IN A POTATO FIELD OF THE CÔTES DU NORD

The photographer has here caught a rural scene which, while it is in the Côtes du Nord, as the north-western section of Brittany is called, has much of the atmosphere of the pleasant countryside near Barbizon, where J. F. Millet painted his famous picture "The Angelus." Next to the fisheries, agriculture provides the peasants of Brittany with their most important means of livelihood



BRETON COUPLE IN PICTURESQUE BRIDAL ARRAY

They have been to the mairie for the civil ceremony, and are about to go on to the church for the religious service. The bridegroom has the air of a bold cavalier, the bride's dress is enriched with beautiful lace, the best man wears his best attire, and even the horse looks gay with its tasselled harness. The first step towards marriage often takes place at a Pardon.

Photos, Crédit

year of their military service if they would go abroad and stay there from nineteen to thirty. But they would not go. The best part of the trade in the French colonies is, therefore, in the hands of foreigners. There were in Algeria, a few years ago, 250,000 whites not French, and only 300,000 from France, this total including the officials and soldiers. And Algeria is the favourite colony. It is reckoned almost part of France. It is rich and full of opportunities for development. With the Sahara desert there is nothing to be done. The West Africa climate frightens away all but the unusually hardy or the "bad lots." Madagascar is not a great deal better. But in the north of Africa and in Indo-China the French had fine fields to till, and they have reaped next to no harvest. They are not a colonising race, and why should they be, so long as they can make a living in their own pleasant land? There is plenty of room for them. Here we come to a matter which we are bound to consider soon or late. Why is there plenty of room for all Frenchmen in France and not enough room for all Britons in the British Isles? The answer is because the population of the British Isles has increased rapidly, while the population of France grew slowly all through last century, and during the last fifty years or so has scarcely increased at all. There were thirty-eight million people in France in 1866. There are fewer than forty million now. Between 1866 and the present time the population of the British Isles has grown from thirty million to forty-seven million.

There need be no surprise at the tendency of the French population to remain stationary. The more civilized a nation becomes the fewer are the number of births. Comfort is valued more and more highly. Quality rather



HARVEST TIME IN BRITTANY: HOW THE PEASANTS SIFT GRAIN

Everybody works in Brittany, and the women's share in the farm labour is by no means limited to the milking and the butter-making for which the province is so famous. This photograph shows all hands engaged in sifting grain, the women feeding the cylinder sifter, from which the old man clears the straw while the younger one rakes up the grain



IN AFTER DAYS: BRETON COUPLE OFF TO MARKET

This photograph suggests a kind of happy sequel to that of the bridal couple given on page 2185. In the earlier photograph serious life was beginning. Here, we may suppose, years have passed and left their usual legacies, but the pair are still lovers, and, but that his dress is different, the "best man" may still be with them

than quantity is the ideal aimed at. That this ideal is reached we cannot say for certain. The subject has not yet been studied with sufficient care or for a sufficiently long time. It is true the French are the most intelligent people in Europe, but this may not be due to the keeping down of the population. Education has much to do with it. The sentiment of equality cannot be left out of the account.

All we can say for certain is that large families are very rare in France and childless marriages numerous. Fifty-five out of every hundred married couples have only one child. Seventeen out of every hundred have no children at all. Half of the whole number of families in France consist of not more than two children. The causes of this low birth rate are partly natural and partly voluntary. The law of inheritance which provides for the breaking up of properties in equal shares makes parents disinclined towards large families. They are afraid that there might be too little to go round, and that their children might be left to depend entirely upon their own exertions and resources. Among the English this is, or used to be, thought a good way of beginning life, but the French father and mother seldom take that view. They are not happy unless they can feel that their sons and daughters will be secure. Security is one of the Frenchman's gods. This worship accounts for the anxiety of so many parents to procure for their sons a safe place in some government or municipal office. Officials, they feel, are secure.

The law of inheritance is but one of many French laws which restrict the freedom of the individual in the interest of the State. It does not permit a father or a mother to "cut off with a shilling" any member of a family. It insists that the family shall be entitled to a reasonable share of the parents' possessions. If there is one child, the parent must leave to it half of his goods. The other half he can dispose of as he pleases. If there are two children, the property is divided into three parts, only one of



QUESTION AND ANSWER

Of these two Breton market women one, with hands on hips, is asking a question that her companion is thinking over before giving her reply The general neatness of their dress is an ever-pleasing characteristic of the Breton womenfolk

Photo, Miss V. Onslow

must be taken care of. Until recent years the position of women in France was, according to law, that of minors incapable of looking after their own property or of discharging even elementary duties of citizenship. Only since 1886 has it been possible for a wife to make provision for her old age without the consent of her husband. Only since 1895 have married women been entitled to open a separate savings bank account and to take out money when they please. Not till 1897 was it legal for a Frenchwoman to witness a deed.

Yet these disabilities before the law did not hinder the influence of women in France from being stronger and more pervading than it is, or ever was, in England. Not only social influence, but power in every kind of small business, and sometimes in public affairs as well. French men are more dependent upon women for companionship and counsel than English men. They have never taken to club life after the English pattern. The one club in Paris which has been really a success is the Jockey Club, "Le Jockey," to which women are admitted. The idea of clubs as refuges from the society of women, which is the idea most widely entertained of them in England, is repugnant to the French mind.

French wives know very often all about their husbands' affairs. They are accustomed to discuss together every sort of topic, from the news of the day in the newspapers to the best methods of managing their children. Everything is discussed frankly, without any assumption of superiority by the man or

which is at the parent's disposal; and so on. Marriage cannot be contracted, according to French law, unless documents are produced proving the age of the parties and the consent or refusal of the parents. If consent has been formally refused it may be dispensed with, but no marriage is supposed to be permitted without the knowledge of parents.

Here is another interesting and just enactment. Not only are parents held responsible for sheltering, feeding, and clothing their children. The children are also bound to support their parents when these can no longer support themselves. Even a widowed mother-in-law



IN THE EVENING OF HIS DAYS

Aged but active, and spruce in dress, he belongs to Plougastel, a bit of Brittany between the mouths of the Elorn and the Faou. Here the people cling tenaciously to old-time customs and costumes, seen to advantage on fête days or during Epiphany week, which is the marriage season in this part of the department of Finistère

Photo, Crété

any avoidance of "indelicate" themes by the woman. Thus a French woman is in general more intelligent, more interested in the large as well as the small aspects of existence, better able to express herself upon them, than an English woman. She has one great advantage. Until she is married, or has passed the age at which marriage may reasonably be expected—say, the age of twenty-seven or twenty-eight—a French girl's reading is very carefully circumscribed. She is not allowed to read romances of the type which inflame the girlish mind with exaggerated expectations. She does not look at life through sentimental spectacles. She takes a far less ecstatic view of love and marriage than her sister in England. The stories which she is allowed to read do not suggest to her unfolding imagination that there are heights and depths of passion to be scaled and plumbed. They do not fill her soul with yearnings impossible to satisfy.

Thus she seldom questions the choice of a husband made for her by her parents. If she dislikes the man suggested, she can tell her father or her mother how she feels, and only in exceptional cases will any pressure be put upon her. Marriage is to the French girl less of an excitement, but more of a welcome emancipation and an entrance into life than it is to the English young woman. It is the event for which her upbringing at home and her education at school have prepared her. If she has been at a convent school, the nuns may have taught her little enough, but that little is pretty sure to have included some useful instruction in the art and science of household management. This was not always so. The convent school in the past has sometimes tended to be merely a school of elegant manners. But changes have been made even in these museums of tradition. There could hardly be one now in which the teaching of history ended at the period preceding the Revolution, thus suggesting to the tender mind that France had no history since the abolition of the old regime.

For nearly forty years now there have been high schools for girls in France; many of these give an education which could scarcely be bettered Their course



IN A POTTERY WORKS AT QUIMPER

The Breton faience, known familiarly as Quimper, and to be found all over Brittany, is made chiefly in the town after which it is named. It is a pretty ware, modelled to some extent after that of old Rouen. Quimper itself, the chief town of Finistère, is beautifully situated in a fruitful valley between the Odet and the Steir, and has a romantic history



WHERE THE WIND COMES IN FROM THE SEA

The scene is a corner of one of those farms in the " western wing " of fair France that come down to the edge of the sea from which so many of the Bretons draw their means of livelihood. The difference in the caps of the two girls exchanging confidences by the well-side indicates that they belong to different parts of the country

includes elementary teaching about the structure of the body, the rules of health, and household economy. The girls are given some idea of common law as well as " moral science," which covers a rough acquaintance with the various theories about the world propounded by philosophers. Needlework, including the cutting-out of dresses, and cookery are taught in a sensible, practical way. This sound education costs from £8 to £12 a year, with an extra £6 for those pupils who do their preparation, not at home, but in school under a mistress's eye.

Importance is given to the teaching of elementary science in the girls' lycées. Chemistry, in particular the chemistry of food; physics, so far as the care of the body and the understanding of the simpler processes of life are concerned; the structure of plants and animals—these are studied and made interesting by capable young women professors. It is probable that

few of the girls could pass written examinations in them after the lapse of several years; but there is much in the lessons which they never forget. Their minds are coloured by the familiarity with the facts of existence which they have gained at school. They are more competent mothers, more skilful housekeepers, more enterprising cooks by reason of their acquaintance with these facts.

Bicycling to Healthy Freedom

Within the last twenty years or so there has been a change in the conditions under which French girls are brought up. They are not so shielded as they were from contact with the world of grown-up men and women. If you inquire the cause of the change, you are very often told that the bicycle made a great deal of difference. It was impossible to keep under close supervision young women who took bicycle rides, and a part of this new joy was the mixed companionship which it brought into their lives. High school girls now go backwards and forwards by themselves; when they leave school they have picked up habits of freedom and independence which cannot be suppressed. No harm has come of the change, though gloomy forebodings of evil were heard from numerous old fogies when it began. The French girl keeps her virginal charm of dainty aloofness, and has gained another—the charm of being a comrade, gay, not infrequently witty in her comments upon men and things; always delightfully, without being prudishly, comme il faut.

Functions of the Family Council

The spoiled child in France is very seldom a nuisance as he or she is apt to be in England and America. The national respect for "correctness" preserves spoiled children from outrageous behaviour. Yet a good many French children are treated with excess of affection and not enough discipline. The other side of this foible, however, reveals to us a thoroughly sound and estimable care for the interests of children. I have mentioned the family council as an illustration of the firm bonds which unite French families. One of the chief duties of the council is to secure the fair and honourable treatment of the young who are left without adequate parental guardianship. Trustees are named to watch over them and to safeguard their property. The council has power even to remove a child from the care of a father who ill-treats or neglects it.

The origin of the family council is hidden by the mists of the ages. Its history can be traced no farther back than the Middle Ages. Whether it was a development from a Roman institution has not been decided. As it exists to-day it is a materialisation of the spirit of French family life, which is still influenced by the patriarchal idea, the idea of a clan living for mutual protection under the headship of a leader and settling their difficulties in conclave. A family council is summoned by the legal official known as the juge de paix, which is the same title as that of the English justices of the peace, but which denotes very different activities.

Peacemakers for Every District

In every district there is a juge de paix, a State official, a barrister. His duty is to settle disputes in their early and less inflamed stages, and so to save the disputants from the expense and irritation of going to law. Each party explains his case to the judge. There is no intervention of lawyers. Very often the judge can settle the quarrel at once, or can inflict a light punishment if there is shown to have been wrong done. He can only commit to prison for short terms; he can inflict fines not larger than £8. Most of the disputes which come before him are about the boundaries of small farms. A good many arise out of hasty words, known to the law as defamation of character. Many juges de paix are regarded by the inhabitants of their districts with affectionate gratitude as fountains of shrewd wisdom and kindly advice. They are poorly paid, but they discharge their duties conscientiously, and their decisions are respected.

There may be another motive for calling together a family council. When

FRANCE TO-DAY
In Normandy & Brittany



Deeply religious at heart like all their Breton sisters, the women of Pont Aven seldom fail to attend Divine Service in their church

Photo, Miss V. Onslow



This old French tar seeks the aid of a barber on the Rouen quayside before he may sally forth spick and span in search of amusement



In picturesque fashion and characteristic garb this smooth-cheeked milk-maiden goes her rounds in the vicinity of Caudebec-en-Caux



The style of dress of the Breton woman depends largely on locality. In some rural districts of Finistere is worn this attractive costume which imparts to the lowliest peasant an air of gentle dignity

Photo, Crété



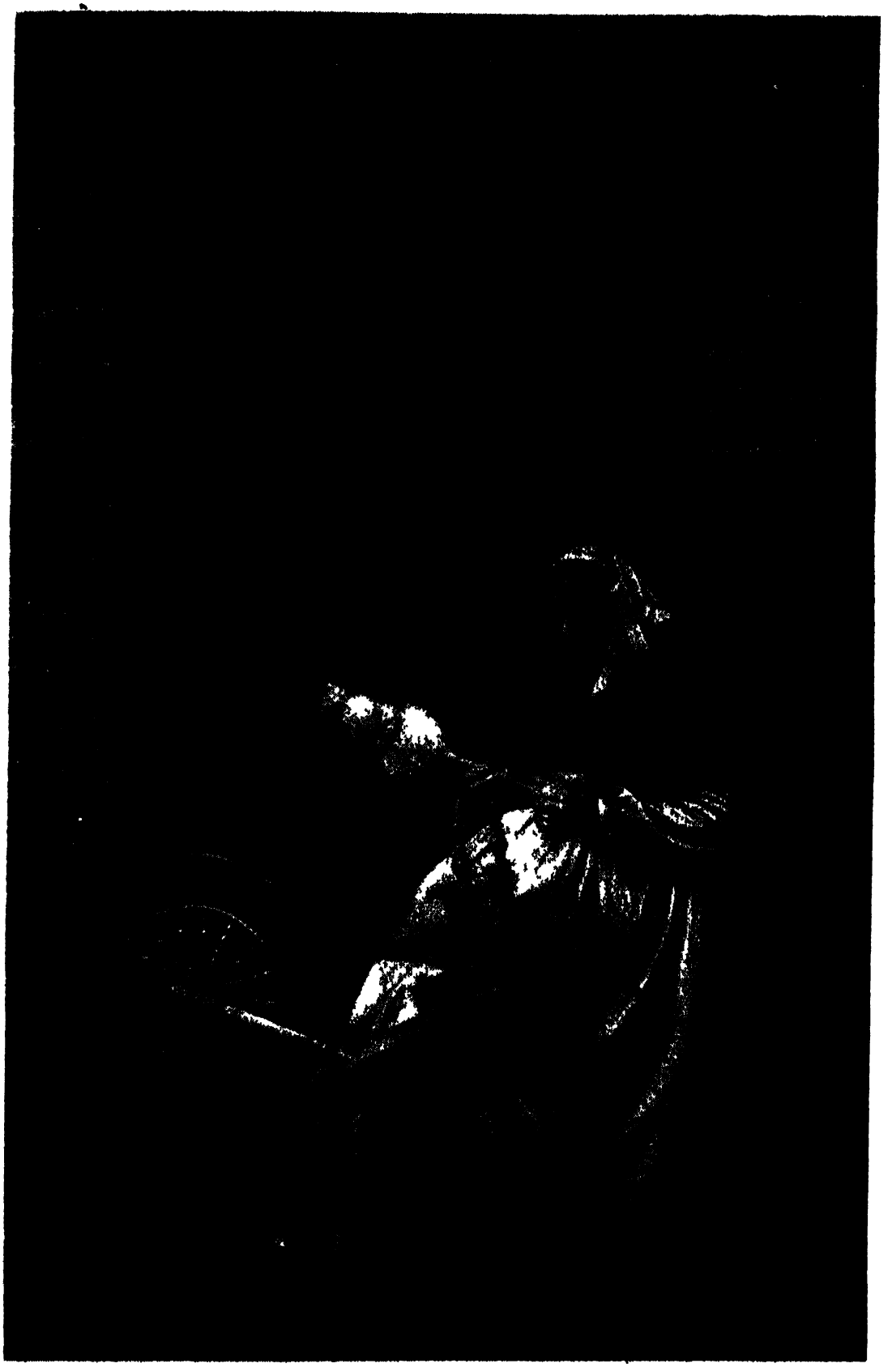
Arm in arm the young men and maidens of Roscoff ceremoniously parade the streets in full dress on festive occasions, their beliefs and customs being still swayed by Breton tradition of past generations

Photo Crété



The sabot-maker plies his trade with a glad heart; he knows the clatter of wooden shoes will never be hushed on the roads of Brittany

Photo, Miss V. Onslow



While wielding the distaff this old village dame, living outside Dinan, sings in quavering voice Celtic songs of the spinning-wheel



Proudly the Breton mother views the tiny son in her arms, tenderly bound like a small chrysalis in dainty shell of human handiwork

Photo, Crété



"His only vice is drink" is said of the Breton, and it is obvious that this old fisherman is not hostile to the glass that cheers

Photo, Miss V. Onslow



Carnival time is the time for reviving old costumes, which are disappearing more slowly in Brittany than in most picturesque districts

Photo, Miss V Onslow



Many a Breton peasant vies with his country in picturesque appearance, and his stone house might be composed of Druidical remains

Photo, Crété



Knee-deep in the sea wade the hardy fisherwomen of Berck-sur-Mer in the hunt for prawns. Happily this small shrimp-like crustacean is abundant off the coast of Picardy, where it is held in high favour



Strong and erect, silhouetted against the azure seascape, stand the figures of these Norman fishermen. Simple prawn fishers of Dieppe, yet they bear with pride their nets—the banners of their calling



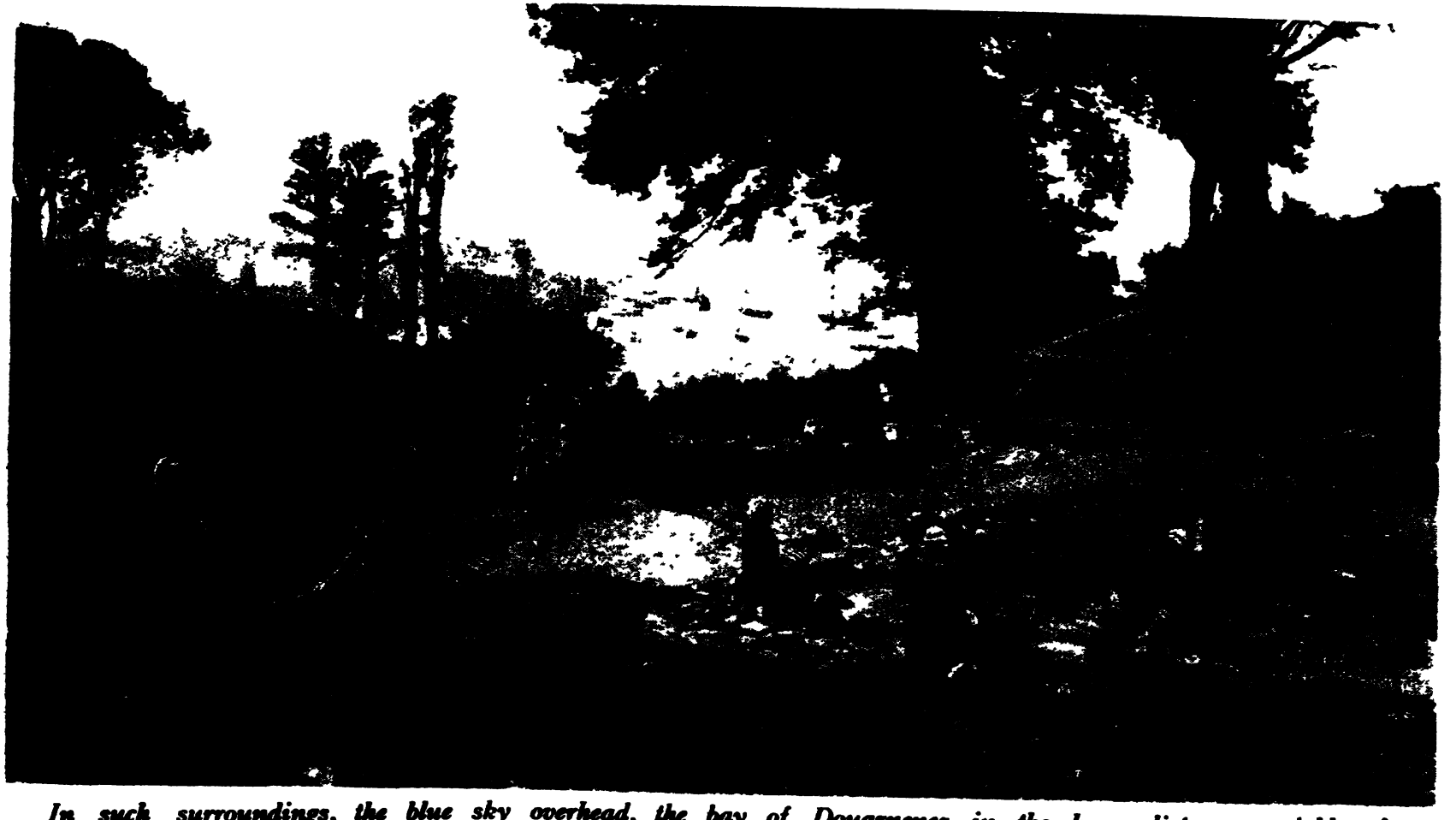
Tinning sardines all the week, this young girl of Douarnenez is barely recognisable on Sunday, so smart is she in her gay Breton dress



A stone shrine crowns this rustic spring ; in such simple ways the Breton is eager to show his gratitude to the Giver of good gifts



The salt breeze blows lusty messages to these Breton crab seekers, whose lads are braving the rough winds in the deep-sea fisheries



In such surroundings, the blue sky overhead, the bay of Douarnenez in the hazy distance, neighbourly chatter and childish prattle filling the air, the Breton washerwoman's life is not devoid of amenities

Photo, Crété

a father has, to quote the Civil Code of French law, "very serious grounds for dissatisfaction concerning the conduct of his child," he can, if the child be under sixteen, have him put into confinement for a month at a time. "Child" here means "son." A later article of the Code lays down the father's liability for his son's food and lodging. Many fathers take advantage of this provision of French law for the reclamation of spendthrift or incorrigibly troublesome young men. In one year as many as forty-six boys, all belonging to well-to-do families, were sent to an institution called the Paternal House (Maison Paternelle), not far from Tours, an institution founded for the purpose of receiving them.

The fees here are reckoned high, but when it is considered that special tuition is included with board and lodging for £10 to £12 a month, and that each boy has an attendant to himself, one can hardly see how less could be charged. The duties of the attendants are to serve the meals of the boys placed under their care, to take exercise with them, and in general to keep an eye on them.

Paternal House for Idle Boys

Only one hour is allowed for "exercise," which is limited to walking; but, oddly enough, a second hour can be obtained by the payment of fivepence for the attendant's time. The boys are prepared for examinations, and they are made to work hard. Indeed, there is nothing for them to do but work. They do not see each other. They see nobody beyond their attendants, their teachers, the chaplain, and the director. They are not known by their names, but by numbers.

The theory of the founder of the Paternal House was that solitude induces reflection, and that it is only because they have not reflected enough that boys take to evil courses. At first the inmate is put into a small and uncomfortable cell. As soon as he begins to show that he means to work and be tractable he is given better quarters, and by way of reward for progress in his studies he is taken for excursions into the delightful Loire country, shown the magnificent historic châteaux of Touraine. Besides the hour's walk every day there are lessons in gymnastics, fencing, swimming, and riding. When the time has come for the pupil to leave, he is asked to sign a promise that he will be idle or vicious no more. On the whole, it may be said that these promises are well kept. A Paris newspaper published some years ago letters from boys who had been in confinement addressed to the director and printed in the annual reports of the Paternal House. These were all, it should be noticed, cases of idleness, not of moral turpitude. The latter are more difficult to deal with; but so far as awakening lazy and frivolous natures to a sense of the value of instruction and the seriousness of life, the establishment near Tours has been extremely successful.

Reformation by Reflection

Now for some of the letters of these "incorrigibles." One who warned his father before he was sent that he would not open a book or take up a pen to do any work, wrote after his stay that he carried away with him the most grateful recollections. He had been taught to see that life was real, life was earnest, and he had come to understand his duties as a social being. Another boy threatened at first to kill himself if he were not allowed to go home. When he left, he wrote that he did not know how to express his sense of indebtedness for all the advantages he had gained in the course of three months. "You have made me a wholly different being," he said.

Disciplinary Detention of Incorrigibles

There is another, a much larger and a cheaper place of detention for these young men in another part of France. Here the incorrigibles are treated like the young offenders who have been ordered reformatory treatment. Only £20 a year is charged. Most of those who are sent here by parents unable to discipline them are, as at the other place, the sons of widows. Although the sanction of a judge has to be given

before a boy can be locked up in this way, the system is open to abuse. It happens that boys are sent away from home because their fathers dislike them, or because they are not able to concentrate their attention. Sometimes it is the method of teaching in vogue at a school which is responsible for a boy's lack of interest in his work. The French have found a simple method of dealing with backward or indolent boys, but not always quite a fair one.



BRETON PEASANT WOMEN'S PLEASANT SUNDAY AFTERNOON

Hard, exacting toil is their portion during six days of the week. On Sunday, after attending Mass and discharging essential household duties, a brief but much valued hour of leisure falls to their lot, and this the women in the photograph are spending in a sunny spot beside the church wall, nominally for a card game, in reality for gossip

Photo, Miss V. Onslow

The teaching in French high schools for boys is on a higher level than the average of teaching in English public schools The French boy has his mind more usefully filled with information, his imagination stirred by history, his taste formed and cultivated by his national literature. Thus the French, as a nation, are better educated than the English, their intelligence has been refined and stimulated, their stock of knowledge is larger. There are not the same differences, Matthew Arnold observed, between the upper class and the lower middle class as are noticeable in England. "There are the manual workers forming the basis of the social pyramid, and above them comes one immense class, which consists of men who have all had the same kind of education." That was not entirely true when it was written. Since then there have been changes both in England and in France. But it does remain true that the number of Frenchmen who are intelligent and well-informed is far larger in proportion than the number of Englishmen to whom those epithets could justly be applied.

This is due in part to the social and mental training which French boys get at home. They are invited to reason things out for themselves. They are not checked when their argumentative



IN READINESS TO TAKE HER PART IN THE VILLAGE FÊTE

Well-to-do Breton farmers and fishermen send their daughters to school at some such centre as Rennes, whence they return with ideas of dress quite distinct from those of their birthplace. Those who remain at home cling to the costumes of the country, and take great pride in wearing them on all festal occasions. Native costume varies greatly, each district having its special headdress



WHEN THE HEART IS YOUNG IN OLD-WORLD BRITTANY

On fête days and at weddings the Bretons don their brightest and most characteristic attire, and take part in one of the more interesting of the institutions of the country, the old-fashioned but wholly picturesque gavotte. The music for this is usually supplied by the ancient Armorican bagpipe or "biniou" and a flageolet, one of the musicians at intervals putting down his instrument to sing some traditional air. Though to the casual observer this gavotte seems almost a frolic or very like a country dance, every movement in it is orderly and regular, and it has been traced back to early Druidical times

Photo, Crété

faculty begins to show itself, by being told that "what was good enough for their fathers should be good enough for them." Then they get in the lycées an education which aims at developing the intelligence. Even the Jesuits who carried on the fashionable Paris schools, to which many Jews and infidels of humble origin sent their sons in order to appear to be of noble ancestry—, even the Jesuits set before themselves the sharpening of the intellect as the end to be attained.

Against this merit of French education had to be set until recently the absence of games and of what we call the public-school spirit. That lack has been to some measure filled up. I went two years before the war to one of the most famous lycées near Paris, and found that the system in vogue there came nearer to that of an English public school than anything which had ever obtained in France before.



BRETON PIPER PLAYING A SOLO

Despite their racial affinity, the Bretons have not nearly so much musical genius as the Irish, Welsh, or Cornish people. Their music is not of good quality, and their folk melodies are poor. Their musical development may, perhaps, have been retarded by the limitations of their chief instrument, the biniou

Photo, Crêté

The Lycée Michelet, called after the famous historian, stands on a breezy hill above Vanves and has a fine outlook over the Seine valley. I drove there with a friend who was at a French lycée twenty-five years ago. He sketched a horrid picture of his school life. No organized games, no exercise save walking out two by two, the boys too old for their years, a low moral tone, very little washing, very little fresh air. "I believe they have changed a bit since then," he said. He soon discovered that they had changed a great deal. The wide-open windows everywhere, in class-rooms, dormitories, dining-hall, surprised him. The big and well-equipped gymnasium made him open his eyes still wider. At the football field and the swimming-pool he fairly gasped. At the boys whom he met he looked with puzzled curiosity.

"They have changed, too," he murmured. "They look more English than French" They had square shoulders and fresh-coloured cheeks. They walked with an athletic swing. "They used to be pale-faced and long-haired," my friend said. "They used to have love affairs which they took very seriously, and they wrote poetry, modelled on Alfred de Musset. You can't imagine these boys doing anything so unwholesome."

In the "gym" there was a boy doing a muscle-grind on the horizontal bar.



BRETON PEASANT WOMEN DRESSED IN THEIR SUNDAY BEST

Already painters and poets are deploring the tendency of the gorgeous costumes of old Brittany to disappear It is at the Pardons, themselves probably doomed to disappear, that they are chiefly seen, and in everyday life the Bretons are conforming more and more to the conventional dress of the twentieth century. The distinctive band-like collars still remain, however, and the snowy coifs, close-fitting or white-winged

Another was going through Swedish exercises with resolute thoroughness. Away in a corner on a mattress two more were boxing They went at it in perfect good-humour, but they meant hitting, and hitting hard One was smaller and took a great deal of punishment. No British boy could have taken it better or made a pluckier stand against odds. After this I began to understand better a statement I had read in a French review by a writer of discernment: "The young Frenchman of to-day is not particularly poetical or artistic, but he is full of courage, energy, and life."

The fees at the Lycée Michelet ranged from £40 to £70 a year for boarders, according to a boy's age. Day boys paid from £10 in the elementary division to £20 in the higher classes. Board and lodging, therefore,



GATHERERS OF MUSSELS IN QUAINT CONCARNEAU

A fishing port and sardine-tinning centre, Concarneau is much frequented by artists, who find numerous subjects among the women, who are famed for their good looks and pretty local costumes, and in the picturesque Old Town, of which a photograph is given on the next page. The baggy bloomers worn by the man are an item of masculine dress that survives modern sartorial changes

cost less than £50 a year for the older boys. Set this against the fees, £120 to £150, charged at English public schools!

Many Frenchmen, admirers of British institutions, would be glad to see the French universities more like Oxford and Cambridge, just as the Lycée Michelet has been transformed into some likeness of an English public school. The French universities are what their founders, away back in the past, intended them to be—seats of learning. Oxford and Cambridge have wandered far from that intention. They have become efficient and smooth-working machines for turning out members of a governing class. They keep up the traditions of that class. They lend a pleasant unity to its life. They preserved, until lately, a bond of fellowship among those who took part in public affairs, which softened party conflict and banished rancour from politics. In France there is nothing

of this kind Young men are not sent to universities for the purpose of gaining social distinction, but because they have a thirst for learning, or because they wish to fit themselves by study for the higher intellectual activities

The young Frenchman who goes to the university goes there to work, not to " have a good time " There is none of the communal life which moulds nearly all English undergraduates into a fixed type The French student lives where he likes. He need see nothing of his fellow-students except when he is attending his classes. There are no sports to fill his leisure and to assist that balance between mental and bodily exercise which alone can produce a fully-developed man The professors have no interest in the students save as students In short, while the English university aims at influencing character rather than intellect, the French university considers intellect alone. Further, it must be said that the intellectual equipment which it furnishes is limited in its scope. The absence of fellowship in the pursuit of culture tends to narrow ideals, inclines the student to seek learning for its own sake, and not for its value in making him a more complete man ; deprives him of the stimulus of the clash of minds, all eager, not merely to acquire knowledge, but to apply it to the solving of those problems which have troubled man's heart and intellect since the world began.

It is largely to the character of French university education that we must attribute the want of breadth which is often noticeable in French judgements, that almost inhuman insistence upon logic, and that lack of geniality in dealing with human problems, which have prevented the French from ruling with acceptance



IN AN OLD WORLD CORNER OF FINISTÈRE

The sailor and his companion and the three girls in this photograph are passing along one of the narrow and picturesque streets of the Ville Close, or Old Town, of Concarneau, which, situated on an islet some fourteen miles south-east of Quimper, presents features resembling those of St. Malo, parts of its old bastioned walls dating from the fourteenth century

Photo, Miss V. Onslow



OLD FASHIONS JOSTLE NEW IN UNPROGRESSIVE BRITTANY

Broad-brimmed hats with embroidered ribbons form the special headdress of Breton men, who also often wear striped trousers with a red sash round the waist Loose blouses complete an attire sufficiently grotesque to eyes unfamiliar with it, and obviously designed by men long dead who never dreamed of such things as bicycles, entailing knickerbockers, Norfolk jackets, and cloth caps

Photo, Miss V Onslow

over what we call inferior races, and have obscured among those who have been in closest contact with them their many excellent and delightful traits.

The schooling of the peasant and artisan is on simple but sound lines, and results in a population well-mannered, speaking the language with fair correctness and often with vigorous charm, receptive in mind, and open to the influence of beauty in nature and in art. The école communale is, indeed, in many districts so good that parents who could afford to send their children to lycées take advantage of the école communale for at any rate some years Every child must go to school until thirteen years old, and the advantages of education are valued by French fathers and mothers. The country schoolmaster is held in honour, and it is a fairly common



NOT AFRAID TO BLOW HIS OWN TRUMPET AS HE HAWKS HIS VEGETABLES IN THE VILLAGE STREET

Down the narrow street of the little French village comes the vegetable merchant. His equipage consists of a long, low cart drawn on its rounds by two donkeys. The small boy mounted on one of the team thoroughly enjoys his work of managing the donkeys, what time his father is engaged in bargaining with the housewife over the price of his cabbages. A believer in advertisement, he sounds his bugle to notify prospective customers of his approach. The vegetables are grown on his own land, and the thrifty housewife knows that what she buys from him will be fresh and the price not exorbitant

Photo, Donald McLeish

practice for parents to send him little presents in gratitude for his pains. His position has changed very fortunately since the days of French kings, even since the reign of the Emperor Napoleon III.

Under the Bourbons there was no provision of teaching for the children of the poor. Some "schoolmasters" were at the same time grave-diggers and bell-ringers in the village church. Others went about from place to place like tramps, and gave lessons in return for meals and rough lodging. In one parish the schoolmaster was also the barber. The Revolution gave birth to a scheme of village schools, but it remained, for lack of the money to carry it into effect, a scheme on paper. Napoleon thought little of education. Like all who believe that the many ought to be governed by the few, he held that the less the many knew the better. His nephew was also of this opinion It was not until the Third Republic had got itself firmly established that France received the benefit of a good educational system.



BELLES OF QUIMPERLE

One of the most picturesque towns of lower Brittany, Quimperlé is famous for the personal charm and extraordinary capacity for work of its womenfolk, who customarily look as bright and neat in their everyday dress as in the holiday costumes seen here

In every commune numbering more than six thousand inhabitants there is an upper communal school as well as the elementary departments. These upper schools make special provision of teaching likely to be useful to boys who are going to be farmers or clerks or skilled workers with their hands. Thus from the lowest to the highest rungs of the ladder of education the State either provides or supervises, and the result is a compact and complete system, by no means flawless, but suited to the desires of the people, and resulting in a population better educated, taking it all round, than any other in the world

Even after the Third Republic came into being the village schoolmaster had a hard time. The struggle between Clericalism and those who strove to keep down the influence of the Roman Catholic clergy led, as it still leads here and there to-day, to bitter animosity and persecution Under the presidency of Marshal MacMahon, whose narrow soldier's mind was further cramped and distorted by bigoted ecclesiasticism, the party which held that the clergy ought to rule the country was in possession of far-reaching power. The schoolmaster, like all other servants of the Republic, was made by them an object of attack. They wanted to get



DUMB YOKE-FELLOWS WHO PULL TOGETHER

Dogs in France are not bred solely as pets, for the thrifty country folk find a better use for them. It is not unusual to see sturdy dogs of the type shown in the above photograph pulling along small carts through the streets, or working side by side with their master's patient donkey. Faithful and intelligent, they serve as a guard when their master is absent

Photo, Donald McLeish

all education into the hands of priests. Miss Betham-Edwards, who knew France intimately for a great many years, wrote at that period: "There is no one more liable to censure than the schoolmaster, and to political and social persecution. If not born a trimmer, able to please everybody, he pleases nobody, and has a hard time of it."

This form of odium theologicum has happily almost vanished. Priest and schoolmaster are generally good friends and allies. Any persecution there is nowadays comes from the triumphant anti-Clericals. They sometimes abuse their victory by doing their best to keep out of any public offices men who are known to go to church. This is only tit-for-tat, but it is unfortunate, nevertheless, and leads to injustice, since there are many who remain faithful sons of the Church without wishing to see the clergy exert any power in affairs of State. But so strong has been the feeling of anger provoked by the attempts of the priesthood to aid the restoration of the old monarchical rule in France, and so ever-present is the fear that they might succeed in deluding the people once more and crushing the freedom of life and thought which the Republic introduced, that it is still felt to be dangerous to allow Catholics to take any share in public business. This feeling, however, has been weakened by the associations brought about during the Great War.

It was after the realization of the part which the Church had taken in the "Affaire Dreyfus" that the determination grew to close its connexion with the State and to break for ever its power to interfere in the shaping of the nation's destinies. The first step was the passing of a law which called upon religious orders to register their rules and give account of their receipts and expenditure. There were 21,000 institutions which came under this law. Many of them were doing good. Many could not be shown to do harm. The argument urged in favour of the registration was that only those institutions which were using their wealth and influence against the Republic could have any reason for objecting to submit their balance-sheets. However, Rome decided to fight. Only about four hundred religious associations obeyed the law. Then the law was enforced. The penalty for refusing to register was exile and loss of property. The disobedient religious orders and societies which had chosen to obey the instructions from Rome rather than the law of their country were broken up.



NEARING HER JOURNEY'S END

Rosary in hand this Breton woman passes her old age in placid rest and contentment. Like others of her people, she is deeply religious, and finds much spiritual comfort in telling her beads, which never leave her

Photo, Miss V. Onslow

Large numbers of their members left France.

Now the clergy began agitation. There were riots. Disturbances of order became too serious to be overlooked. The Government resolved to disestablish the Church. This meant the withdrawal of the sum of nearly two millions sterling a year which the State paid in salaries of ecclesiastics, and in pensions to them when they retired. Pensions were offered, however, to priests over forty-five in age with not less than twenty years' service. Others could have had



ATTRACTIVE YOUNG WOMEN OF HUELGOAT, FINISTÈRE

Modest self-possession distinguishes the young women of Brittany, who also are of a very pleasing physical type. They are almost invariably well and suitably dressed in stout black or blue gowns with a full apron worn in front, and good shoes and stockings. All wear snow-white collars and caps or coifs, these varying in shape in different districts, and even in different villages

Photo, Croiß



INDUSTRIOUS FINGERS THAT CANNOT BEAR TO BE IDLE

Hand-spinning is still practised in Brittany, and the Breton women pride themselves justifiably on their linen. Homespun and washed with jealous care it lasts a long time, and many of the cottagers accumulate a large quantity. In their quaint caps and serviceable dress of honest cloth the women with their distaffs make a picture of old-world feminine thrift and industry

Photo, Miss Pourtes



CELEBRATION OF THE FESTIVAL OF THE BLESSED VIRGIN MARY BY THE FISHERFOLK OF BOULOGNE

Throughout Christendom the festival of the Virgin is observed with much ecclesiastical ceremony. In Boulogne it is the occasion of a great religious demonstration by the fisherfolk. The streets are lavishly decorated with flags and festoons of fishing-nets adorned with floral designs. Notable among the decorations here is an archway composed entirely of fishing implements, with a tableau setting of the Blessed Virgin Mary. The procession includes a number of fishermen's wives clad in the old-time costume of exquisite shawls, full skirts, and close-fitting white linen bonnets

payments from the State for several years while they were making arrangements to be paid by their congregations. Parishes were to be managed, according to the Government proposal, by an association of seven persons, one of them being the priest. The churches would have been assigned to them for an indefinite period; for the priests' residences a small rent would have been paid. But the Vatican refused to make any arrangement with the French Government. For a time the feeling on both sides was venomous, but it had calmed down even before the Great War. Foolish speeches were made. These, however, were forgotten, or remembered merely with a smile.

The spell of the Tolstoyan ideas of the brotherhood of all men, irrespective of race or nationality, and of the barbarism of war, which had been common among the French conscripts not many years before, was broken by German provocation. It was the Agadir incident which caused the change in the French temper. There had been shakings of the German mailed fist in 1905 and in 1908. The Emperor William had paid his minatory visit to Morocco. The German Government had demanded the dismissal of the French Foreign Minister, M. Delcassé. Then in 1911 came the despatch of the German gunboat Panther to Agadir, and a further effort to secure a German footing in Morocco—a country over which France considered herself to possess prior rights. Then, in the words of a writer of that day, "there was revealed to France her new soul. The mind of her young men was clearly shown."

From that moment began the hardening of the French character, which came to its full development during the long and bloody battles for Verdun in 1915. There was no desire for war in the heart of the nation. The memory of



SURPLICED SINGING BOYS RAISE HYMNS IN THE VIRGIN'S PRAISE

Many Roman Catholics travel from England and elsewhere to witness this annual procession in Boulogne in honour of the Virgin. The church of Notre Dame stands in the old upper town, where also is the fishermen's quarter, and the choir-boys shown here participating in the ceremony, and bearing a shrine containing a representation of the Virgin, are all the sons of fishermen



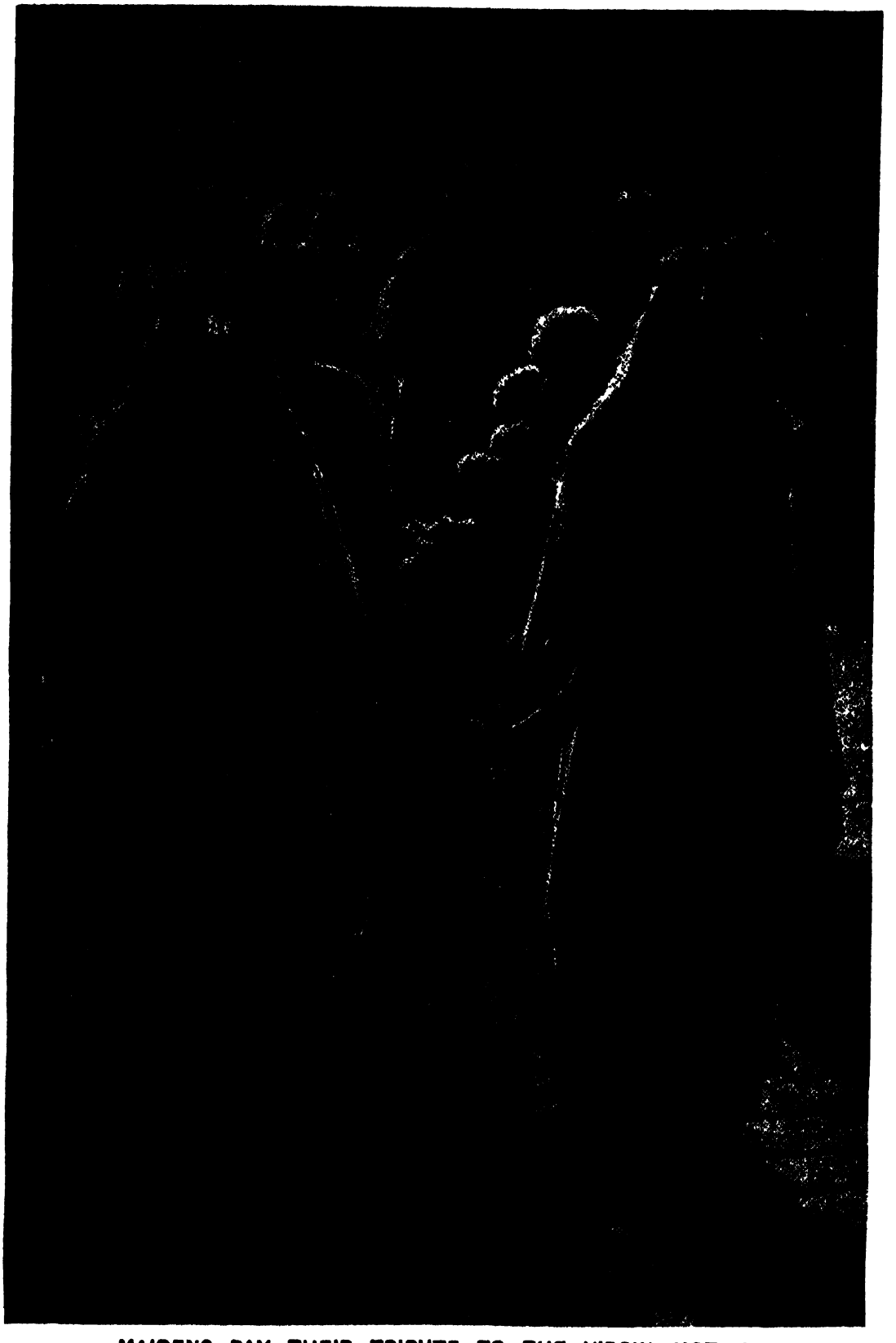
PROTECTION AGAINST SPLASHING

This bearded water-carrier keeps his buckets from bumping up against his legs by a simple but effective device An iron hoop rests on the top of the buckets against the handles, preserving the equilibrium while keeping them clear of the body

1870 was too painful The incitements of the Royalists would have had no effect whatever had it not been that the people's patience was exhausted. No one doubted the object of these incitements It was to prepare the way for a return of monarchy. It was only because they fitted the mood of the nation that they had any significance. A staff officer told me in 1913 that he had lately been in command of a regiment of Cuirassiers in a garrison town near the frontier, and that whenever "the coming war" was discussed, the men always spoke of it in this fashion: "Well, the sooner the better. Let us stop their pin-pricks once and for all." What struck this officer even more than their words was their physical attitude. "Their eyes grew brighter and harder. Instinctively their thighs gripped the saddles more firmly, their fingers resolutely gathered up the reins. They were ready for a forward move."

Surprise was expressed by many in England at the hardihood in adversity which the French displayed during the war. They were said to have been changed by it. Nothing of the kind happened. War only brought out their characteristics more clearly. It merely intensified the good qualities—and the defects also—which distinguished them before.

The notion that the French would be unable to endure the nerve-strain of a long war, the fear that they would crumble under defeat, were in the minds of none who knew them. The more fortune turns against them, the harder do the French become. There is in one of Conan Doyle's stories—"The Tragedy of the Korosko"—a Frenchman who is in this respect typical of his race. A party of tourists in Egypt is captured by Dervishes. The choice is offered between conversion to Islam and immediate death. Those who are sincere Christians are ready to die for their faith. But the Frenchman is not a Christian. He has no religious belief. To him Allah and Jehovah are the same. Why should he refuse to acknowledge the Moslem god? One expects to hear him say cynically that he is prepared to embrace any faith that will save his life. What happens is that he declares himself at once to be



MAIDENS PAY THEIR TRIBUTE TO THE VIRGIN MOTHER

Naturally, the festival makes a great appeal to the imagination and devotional instinct of the little ones, and many children take part in the procession. This photograph shows a section occupied by young girls, two pretty children, with flowing locks and filleted brows, coming first carrying a large crucifix, and followed by a train of older maidens all in white and wearing veils and garlands



BOULOGNE FISHWIVES SHOREWARD BOUND TO CATCH FRESH PRAWNS FOR GOURMETS' TABLES

Herrings are the fish specially associated with Boulogne, where a large export trade is done in the salted fish. Prawns are abundant among the submerged rocks in shallow water, where they feed upon the small green seaweeds, and many of the fishermen's wives go down to catch them, using traps and nets. The Boulogne fisherfolk are a distinctive class of the population of the town, where they live in a separate quarter and retain the old-time customs and costume of their forbears. Their women are of a very fine physical type



HAPPY FREEDOM IN A HARVEST FIELD OF FAIR AND FERTILE LORRAINE

Passionately French in sentiment—"more French than the French," as they themselves declare—Lorrainers deeply resented their incorporation in the German Empire in 1871 and only lived for the day, that dawned in 1919, when they should be restored to "La Patrie" Watered by the Moselle and the Saar, theirs is a beautiful and a generous land, rich in grain and vines and timber, where the peasants work industriously amid charming pastoral scenery, and happily, now that the heavy burden of Prussian domination has been removed

Photo, Donald McLeish

of the same mind as the Christians. The attempt to convert him by threat arouses in him not merely antagonism, but anger. He will not, even in order to save his life, profess a belief that he despises. Let them kill him. He would rather die than bend his will to that of savage fanatics.



IN PENSIVE MOOD

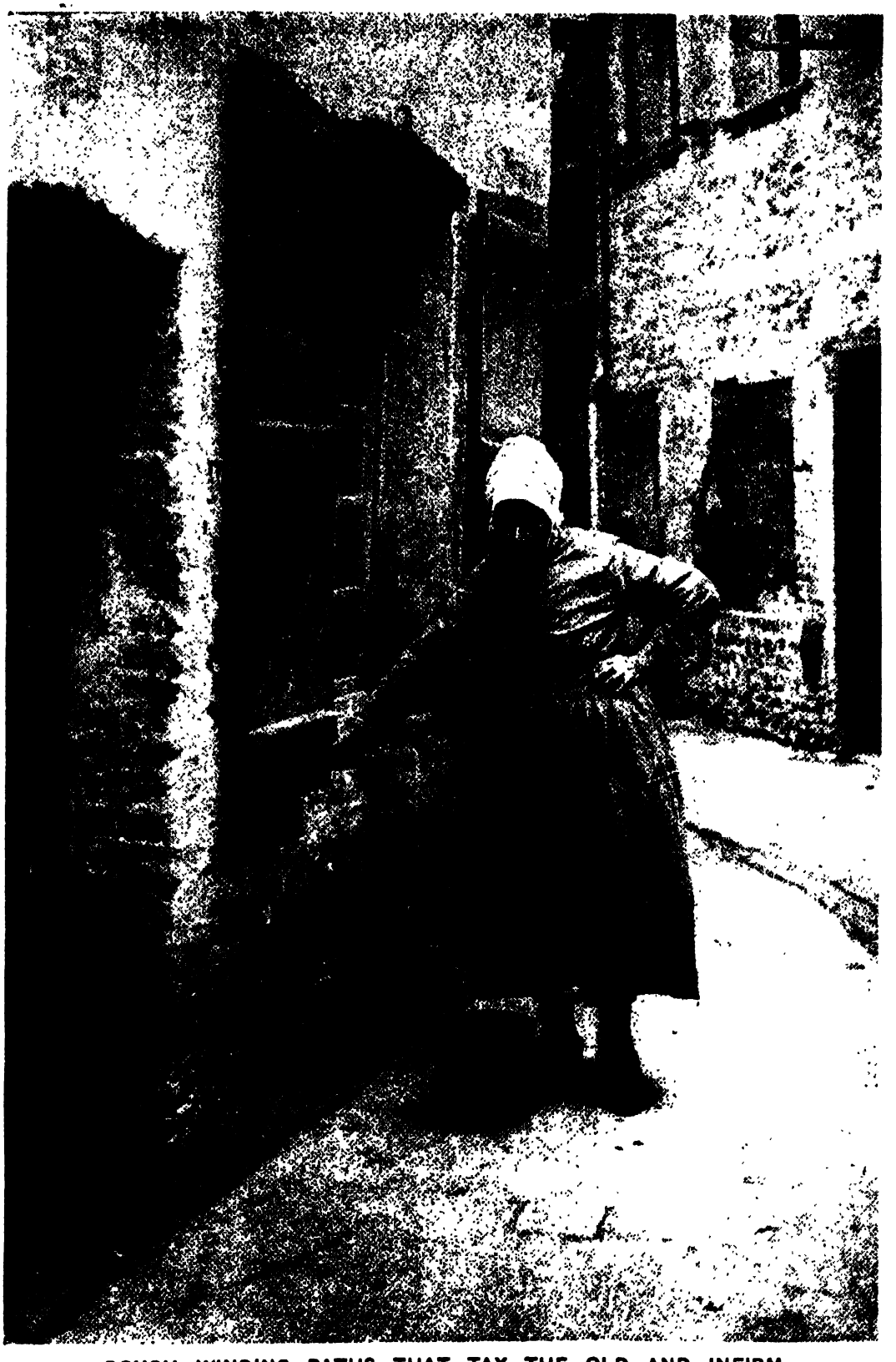
Wearing the pretty costume often seen in her native village of Les-Ponts-de-Cé, in the department of Maine-et-Loire, this naturally charming daughter of La Belle France has been caught by the camera in a somewhat meditative mood

There was the French character, which in the fire of crisis can be fused into unbreakable steel.

In their prosperous hours they are, as a nation, seen to least advantage. Politicians create strife over trifles. The distrust, more marked in France than elsewhere, between the "man of the people" and the bourgeois, grows more bitter. The restless minds of the "intellectuals" pass in review all systems, all philosophies, all faiths, and find all equally absurd, which makes those who judge the country from books, and who are not acquainted with all classes, fancy that France has no ideals, no settled aims or purposes.

The idea long held the British imagination captive that the French were always excited about something or other. The truth is that they are not an excitable race—indeed, they are less so than the English. French characters on the English stage up to within a few years ago were invariably represented as talking loudly, gesticulating furiously, working themselves up into a passion upon very small provocation. I have seen the French at moments which in England would have certainly been marked by excited demonstrations, comport themselves coolly, showing no feeling at all. One such moment was in 1905 when Germany insisted upon the removal of M. Delcassé from the Ministry of Foreign Affairs. There was provocation enough then, yet the French did not allow themselves to betray any resentment. If the German Government had made a like demand upon Great Britain, and the German newspapers had been as insulting in their tone, and British interests had been threatened as French interests were in Morocco, it is certain that London and other cities would have resounded to warlike cries.

In France there was nothing of all this. There was a tense atmosphere, as that of a July day before a thunderstorm. There was much quiet discussion. But on the surface life went on as usual. It was announced that M. Delcassé would leave his post. Shoulders were shrugged. Curses were uttered in a low



ROUGH WINDING PATHS THAT TAX THE OLD AND INFIRM

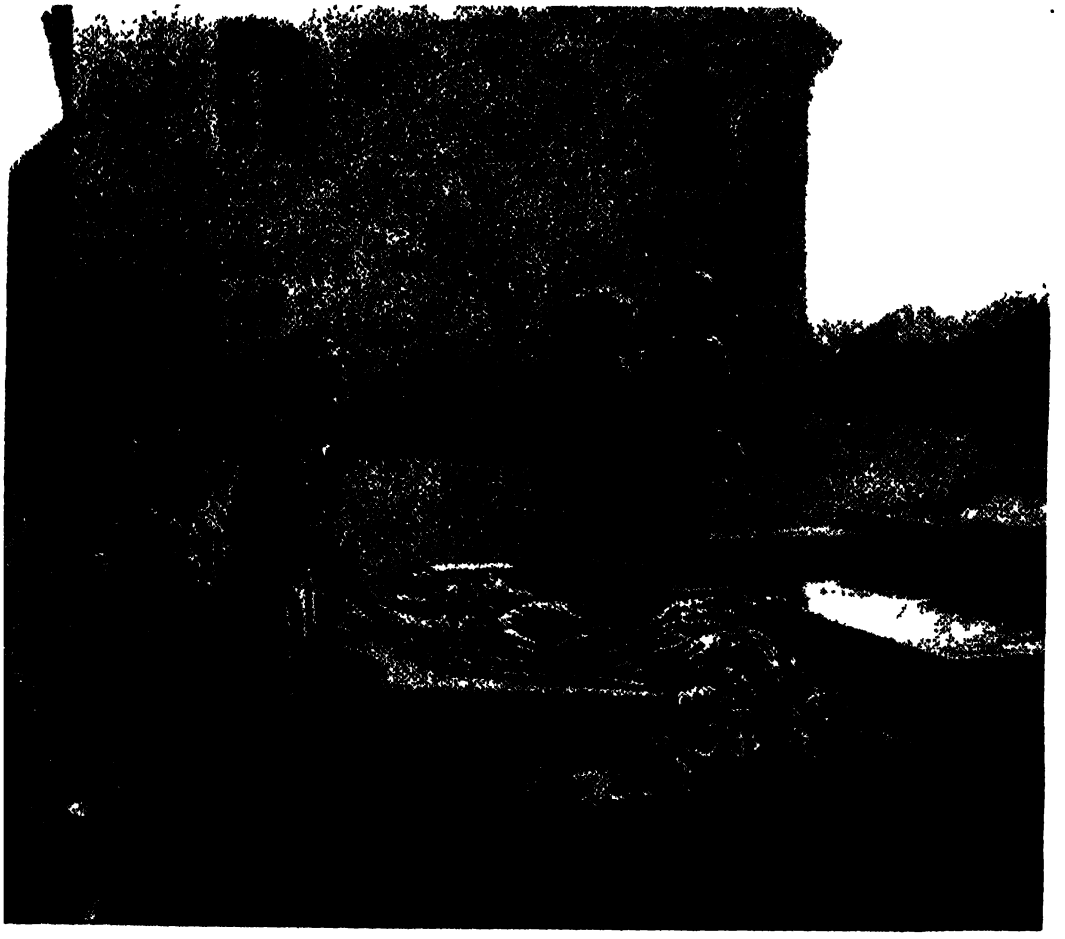
The side streets and alleys of many French towns are often rough and uneven, lacking drainage and serving as a repository for household refuse and rubbish of all sorts. The wrinkled old Breton pausing to rest by a convenient window-ledge on her way to fill her bucket at a neighbouring fountain represents the dogged working qualities possessed by the labouring classes in France

Photo, Crédé

tone. It was announced that negotiations had come to a happy conclusion. Again there was shrugging of shoulders. The atmosphere lightened. Everybody felt relief. But there was no excitement.

Another of the moments in which the French showed their perfect command over their feelings was that of the outbreak of the Great War. They watched the course events were taking.

I was in Nancy on the day the mobilization order was posted up. That night there were lights in the cafés and groups of reservists still drinking and talking till the small hours. There was much recollecting of old days "in the regiment." A grey-haired man carrying a sword wrapped in a newspaper was ironically cheered as he went by. A major in the reserve who made a needy



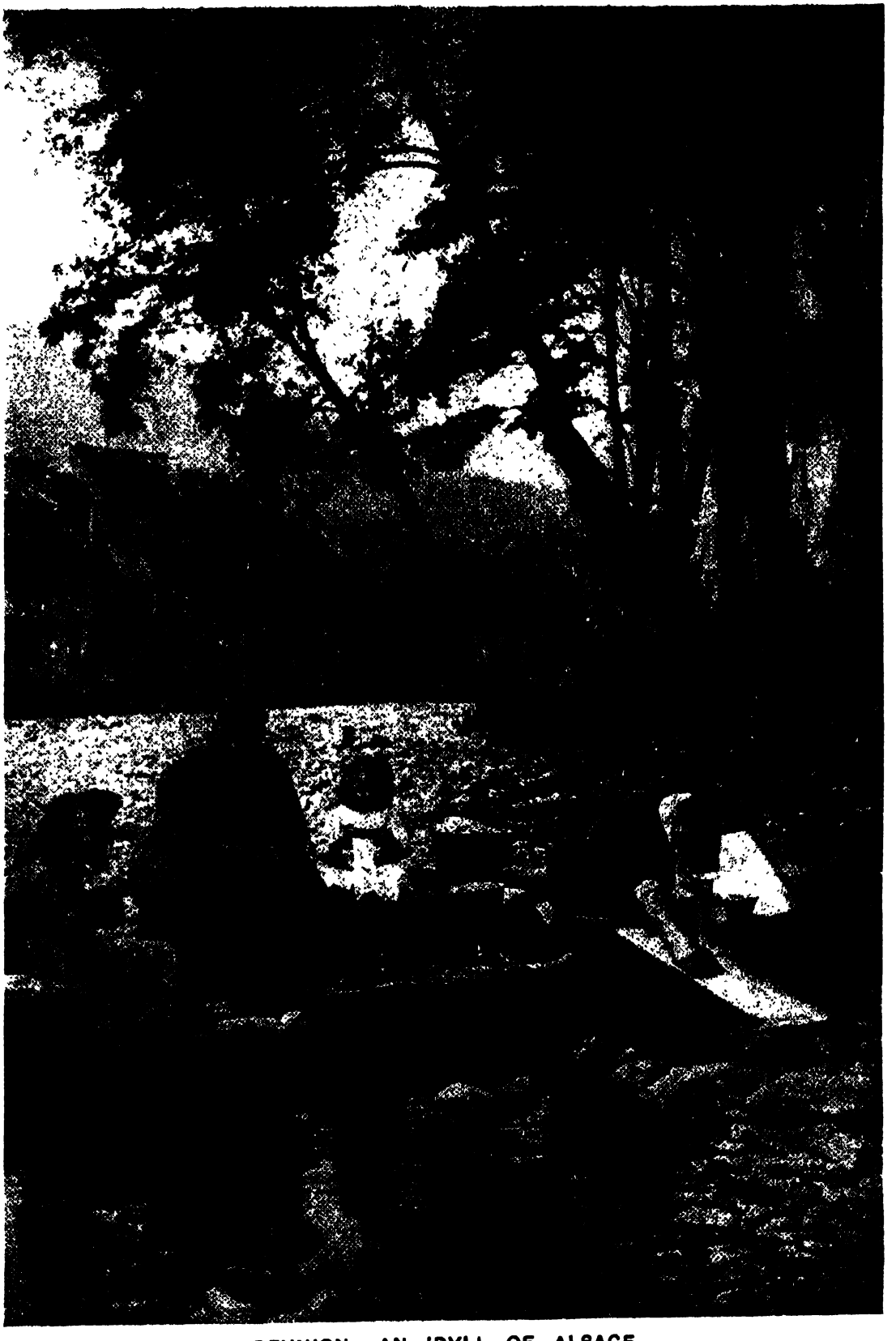
WASHING-DAY IN A FRENCH VILLAGE IN HAUTE ALSACE

All the family who are not already out at work lend a helping hand at the communal washing-place in the square of the Alsatian village now restored to France. While the elder girl is busy with soap and scrubbing-board her brother is engaged in keeping the two smaller children out of mischief

Photo, Kadel & Herbert

They did nothing to hasten or retard it. When the challenge was thrown down, they took it up gravely. There was little boasting. The processions in Paris were made up of hooligans who seized the opportunity to pillage shops. Those who spoke of the thought that was in everyone's mind said quietly: "So it has come at last. We had endured their pin-pricks long enough."

knife-grinder put an edge to his sabre was the centre of a laughing crowd. But there was no marching about or shouting. There was even less effervescence than there had been the night before, when the event hung still doubtfully in the scale. After the tension of the days past, after the reports hourly changing, inclining now to war, now to settlement, after the suspense and



REUNION: AN IDYLL OF ALSACE

The soldier son of the family seen in the photograph has returned to his native Thann from the battlefields of the Great War, and as he tells his story, with his younger sisters seated by his side, his mother pursues her task at the washing-board by the little stream as she listens to first-hand news and hides her emotion in the energy devoted to her work

Photo, Donald McLeish



OLD WORLD CHARM OF DRESS AND ARCHITECTURE IN ALSACE

Beside the stone fountain, with its curiously-devised jets, three little maids pose for the photographer in the square of the village. Their national costume, with its white blouse and apron, velvet bodice, and enormous black bow on the head, has been much more in evidence since the territory of Alsace-Lorraine has passed once more into the hands of France



COUNTRY DWELLERS KEEPING A FÊTE DAY IN A NEIGHBOURING TOWN

Fête days afford opportunities for merrymaking, of which the simple Alsatian countryfolk are not slow to avail themselves. In their best dresses they present a picture of smiling contentment as they wander round the town of Oberseebach in search of amusement and entertainment. Alsace, with its rich products of timber, grain, and wine, provides profitable employment for the peasantry



LOVE'S OLD STORY IN AN ALSATIAN SETTING

The fiancée of this young soldier is proud of her lover for the perils he has passed in helping to wrest their native province from the grip of the German mailed fist, and his pride in her is equally manifest. He is wearing the uniform of the Chasseurs Alpins, and she the costume of the women of Alsace, made specially picturesque by its large winged headdress

Photo, Donald McLeish



THREE LITTLE MAIDS OF ALSACE IN NATIONAL COSTUME

Alsatians, tenaciously conservative of old tradition, preserve their beautiful folk costume unchanged Huge winged black bows on the head are its most distinctive feature, with long, full skirts of red or green, white stockings, and black shoes. A white bodice with full sleeves is confined within elaborate velvet and embroidered corsets with shoulder-straps of lace, but these young, undeveloped girls wear pretty cross-overs instead

strain, the decision seemed almost to bring relief A few women silently wept A few topers clinked glasses The rest went about the business of the hour

Next day I travelled by motor-car to Paris The country had been transformed as if by a miracle from peace to war At the entrance to every town, to every village of any size, barriers had been put up These were guarded by Territorials, and officials asked all travellers politely for their papers. The whole male population was either in uniform already, or getting into it without delay The red trousers and the blue coats, which proved so utterly unsuitable and had to be given up as quickly as possible, were all ready to be served out The reservists arrived at the barracks in all sorts of clothes. Some were smart young men of fashion. Some were clerks or shopmen. Many workmen wore their working blouses Into the barracks they poured, received their uniforms, and, when they came out on to the barrack square, they all looked amazingly alike.

The Territorials, men of more than thirty-five years, were doing most of the work in these early days, and doing it with a stolid, business-like air. They patrolled the railway lines, they guarded the bridges Middle-aged men, many



Photo, Crété

FRANCE : FAIR PATRIOT FROM ALSACE

Always intensely French, the women of Alsace and Lorraine now freely carry the tricolour cockade on the huge black bows that are the crowning feature of their beautiful costumes



NEAR THE BLUE ALSATIAN MOUNTAINS

These two old countrywomen of Alsace have paused awhile beside the well situated near to the plot of ground that is the scene of so much of their daily toil. The well itself is notable for the carving on one of the stout supports for the chain and bucket, and for the rim of iron on which the bucket can be rested

of them fathers of families, lean mechanics, portly heads of businesses, spectacled studious teachers, and men of letters, they had left their counters and their counting-houses, their lathes, study tables, or professors' chairs, or perhaps they had just laid down scythes and mattocks. They had put on their uniforms again, submitted to the discipline of the army. They were sleeping "on the straw," dining off the "soup of the soldier," helping in their country's defence, all without any fuss or self-consciousness, without any trace of emotional disturbance.

After the Armistice had been signed on November 11, 1918, the Londoner felt he must work off his joy in shouting, in riding about on crowded taxicabs, in calling for the King and Queen to appear on the balcony at Buckingham Palace. The Parisians made no noise, waved no flags, never thought of gathering round the Elysée Palace and shouting for the President to come out. They used to write about the phlegmatic Englishman. It is the French who are really phlegmatic, who really look upon excitement as a form of mild insanity, who in crises can keep calm.

It was French vivacity, French vigour of speech, which misled English observers. Those who looked into the lives of the French were not deceived. For example,



MEMORIAL OF THE MARTIAL PROWESS OF THE "GRAND MONARQUE"

Human activity swarms through the gate of St Denis, dividing the Rue du Faubourg St Denis, seen in the foreground, from the Rue St Denis, one of the oldest, and still busiest, streets in Paris The fine arch commemorates the victories of Louis XIV in Holland and on the Rhine, figured under the trophy covered obelisks, the Grand Monarque himself figuring in the relief above the archway



TO THE IMMORTAL HONOUR OF EMPEROR AND "UNKNOWN WARRIOR"

Towering up from an eminence in the Place de l'Étoile, at the end of the Avenue des Champs Elysées, the superb Arc de Triomphe is a landmark all over Paris and symbolises the military glory of all France Commemorating primarily the victories of Napoleon I., it is doubly hallowed now since France's "Unknown Warrior," killed in the Great War, was laid to rest beneath it



FLOWERS ON THE RIVER BANK PACED BY IMMORTAL LOVERS

Great variety of interest is given to a walk along the Seine where it winds through Paris by the different industries that have appropriated the successive quays. Here is given a hint of the colour and fragrance spread over the Quai aux Fleurs which runs from the Pont de Notre Dame to the Pont de St. Louis. Upon this quay once stood the abode of Abelard and Heloise



BLUE-BLOUSED RAILWAY PORTER OF BOULOGNE
One of the first types of Frenchmen seen by the cross-Channel traveller on landing, the railway porter in his workmanlike blouse, peaked cap, and muffler is a hard and—if a substantial "pourboire" is forthcoming—very willing worker
Photo, Horace W. Nicholls

none but a phlegmatic folk could endure the tyranny of the concierge. If there were attached to all blocks of flats in London a guardian of the gate who systematically blackmailed all the tenants, there would be such excitement as would result in their being violently swept away. In Paris, shoulders are shrugged whenever the concierge is mentioned. "What will you? Of course we are robbed. But what can we do? Nothing, absolutely nothing."

Not all concierges are robbers. Many are the firm and faithful friends of the dwellers in appartements. Many discharge their duties with conscience and competence, and do many a kind little service besides. But in general they have a bad name, and it is not, I fear, undeserved. This is partly the fault of the system. Imagine the power which can be exercised by a malevolent being who knows all your comings out and your goings in, who knows what you have for dinner and where you send your washing and why you sometimes have a headache "the morning after"; who looks at all your letters and reads all your postcards; who keeps note of your visitors and pumps your servant for any information which he, or she—very often she—cannot get for him or herself.

It is so easy to offend your concierge. You may do it by coming in late and ringing for the cord to be pulled which opens the street door. The Paris flats are built usually round a courtyard, which has gates on the street. These are closed at a certain hour. The concierge sleeps with a cord close to the bed, and when anyone rings he is supposed to pull it at once. Sometimes he requires those who pass in to shout their names as they go by his loge, the tiny habitation on the ground floor in which he and his family dwell. Or offence may be given by not paying on a scale considered sufficiently generous. There is a regular payment for the attentions of the concierge, but it is small, and has to be supplemented by tips at the New Year and at other times, and by constant small payments for services rendered. If you are set down as stingy, or if for any other

reason you get a bad mark against your name, the concierge can make your life a burden to you. Visitors who inquire for you will be told that you are out when you are in, and, when you are out, that you have left for good. Parcels will be sent away or hidden, messages will be forgotten, cards left upon you will be torn up. It is one of the duties of the concierge towards the tenant to take up the letters which the postman leaves on the ground floor. These can be kept back and, if you live high up, they often are kept back simply from laziness. Thus your friends may be estranged, your tradesmen made suspicious, those who ask favours of you offended, and those from whom you have reason to expect benefits turned into enemies for life.

As for the scandals which the concierges are able to cause, if ill-naturedly disposed, they are a torture to the thin-skinned, and even to those who laugh at them they may be a source of irritating inconvenience, possibly of actual loss. Sensitive people have been driven to suicide by stories set going in the concierge's loge. Here the servants are often to be found gathered in the evenings, and their talk centres as a rule upon the affairs and oddities of their employers. To propitiate the concierge, who can do a servant bad turns by whispering, for instance, about the lateness of the hours she keeps, it frequently happens that a bottle of wine is taken in, or some dainty from the larder, something that the employer ",will never miss." Those unfortunate tenants who have given ground for gossip and evil-speaking are blackmailed without pity, and wherever they may move to they find that their reputation has gone before them. There is a freemasonry among concierges which tangles perpetually the foot of the indiscreet.

The servants who compose the parliament of the concierge are mostly of the type known as bonnes à tout faire (maids to do everything). But



PAINTING FROM LIFE IN A PARIS ART SCHOOL

In one of the large studios of the Colarossi Academy in Paris a " life " class is at work on a model who sits on the dais on the right. Paris is a renowned centre for aspiring artists, who come from all parts of the world to study in the art schools, usually taking up their quarters in the Montmartre district in the north of the city, or in the Quartier Latin south of the Seine



POSTMAN OF THE REPUBLIC

The postman in France carries his letters in a long case of shiny black leather slung across his shoulders. He makes a pleasing figure as he goes his round in his uniform of blue tunic, white trousers, and stiff peaked cap

they are not in the least like the " maid of all work " type in England ; they are more like housekeepers. For example, they are accustomed to do every day the family marketing. Off they go after breakfast with baskets on their arms, neatly dressed, often wearing a starched and frilled cap, and lay in the household stores. Even if a mistress wished to do her own shopping she would find this difficult, for not only would the tradesmen charge her more than they charge a bonne, but the bonne would have an unappeasable grievance against her mistress. For out of the shopping the bonne makes a profit which is quite a valuable addition to her wages.

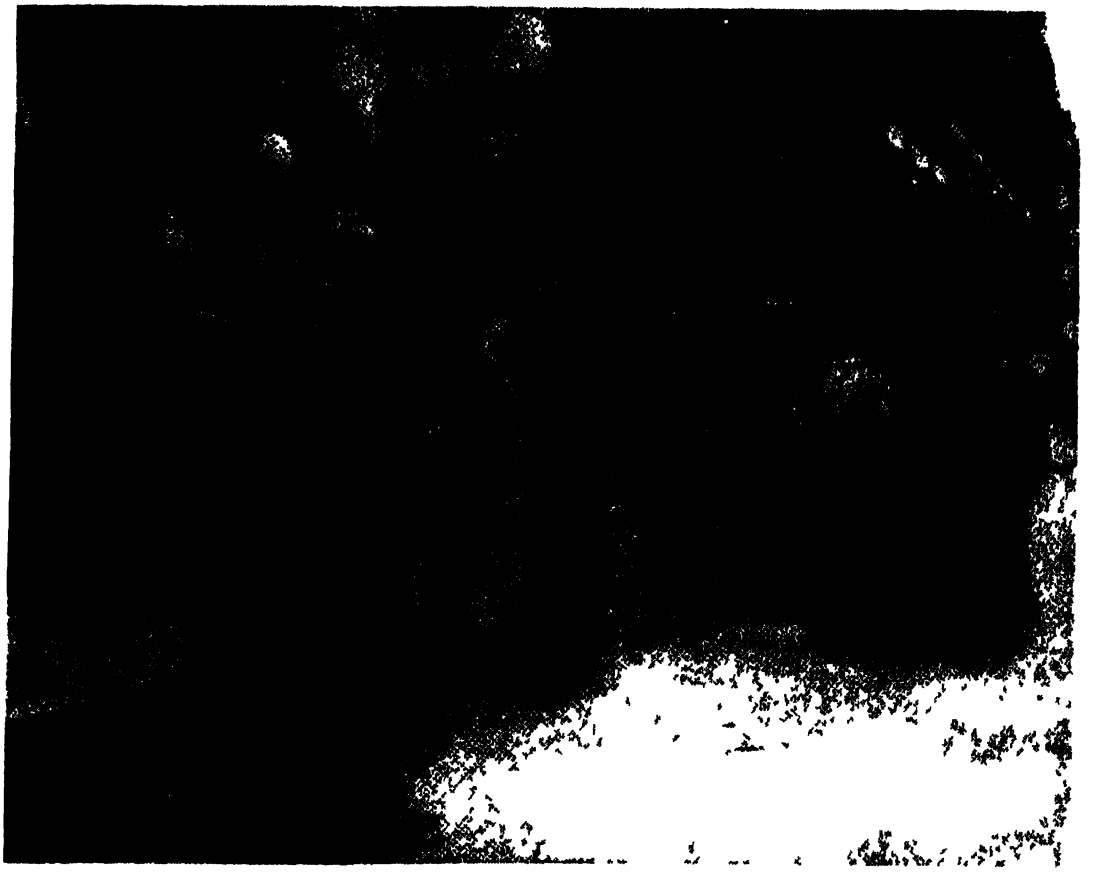
On each franc that she spends she receives back a halfpenny as commission. This is a practice known to all. Neither the tradesmen nor the servants' employers object to it. It is not a good plan, for a bonne who is unscrupulous will spend more than is necessary in order to increase her commission, though it must be added that the French servant can seldom be called dishonest, however keen she may be on picking up whatever unconsidered trifles may happen to come in her way. The halfpenny in the franc commission is really a tax on the employers of servants; the tradesmen take good care of that. But it is often a nuisance for the tradesman as well. He has to take pains not to offend the bonne. He must sometimes flatter, sometimes bribe, in order to keep her custom. Here again is an inconvenience, to say the least of it, which the French phlegmatically suffer instead of taking steps to end it.

Perhaps, though, if you employed a bonne à tout faire you would value her good qualities so highly that this commission evil would seem by comparison trifling. For undoubtedly she has merits which more often offset it in the eyes of her employers. She is a hard worker. Early in the morning she comes down from the top floor of the apartment building, where all the servants sleep, and begins in her kitchen. By eight o'clock she has taken round the " little breakfasts " of coffee with rolls and butter, and as soon as the family is dressed she gets to work on the bedrooms, so as to have them done before she goes to market. She must be back in good time to prepare déjeuner, which is the French family's principal meal. After that has been cooked and served



HAPPY HUNTING-GROUND FOR THE LITERARY AUTOLYCUS

Many a treasure has been found by the literary Autolycus in the boxes of the dealers in second-hand books whose wares are displayed on the parapets of the Seine embankment, particularly on the south side of the river near to the Quartier Latin. Here and there among the boxes and trays of books, pictures, drawings, and curios often find a place



READY-TO-WEAR CLOTHING FOR SALE OUTSIDE A PARISIAN OUTFITTER'S

The average Parisian is far less self-conscious than the Londoner, who would probably hesitate to stand on the pavement while being fitted with a new coat. To see an outfitter helping a customer to try on a new jacket from a heap of cheap ready-made garments piled on tables outside his shop is a common experience in Paris which excites no comment from the passers-by



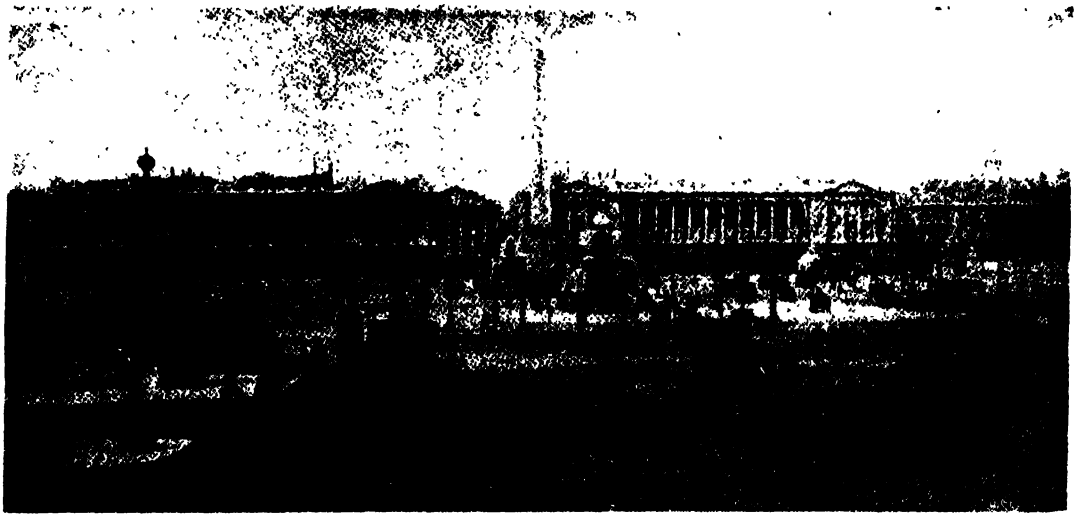
ENTRANCE [illegible] PARIS

The magnificent avenue known as the Champs-Elysées is the parade-ground of fashionable Paris, whose carriages and motor-cars are continuously passing to and fro over this spacious thoroughfare. On a slight eminence stands the massive structure of the Arc de Triomphe de l'Étoile, the largest triumphal arch in existence, erected by Napoleon I to commemorate his victories



THE "PLAYGROUND OF PRINCES AND THE BATTLE-GROUND OF KINGS"

The historic gardens of the Tuileries were first laid out in the reign of Louis XIV.; enlarged in 1889, they now cover the site of the Palace of the Tuileries, the scene of many of the most disastrous events that attended the subversion of the French monarchy. The Arc de Triomphe du Carrousel, an imitation of the Arch of Severus at Rome, was formerly the principal entrance to the Tuileries



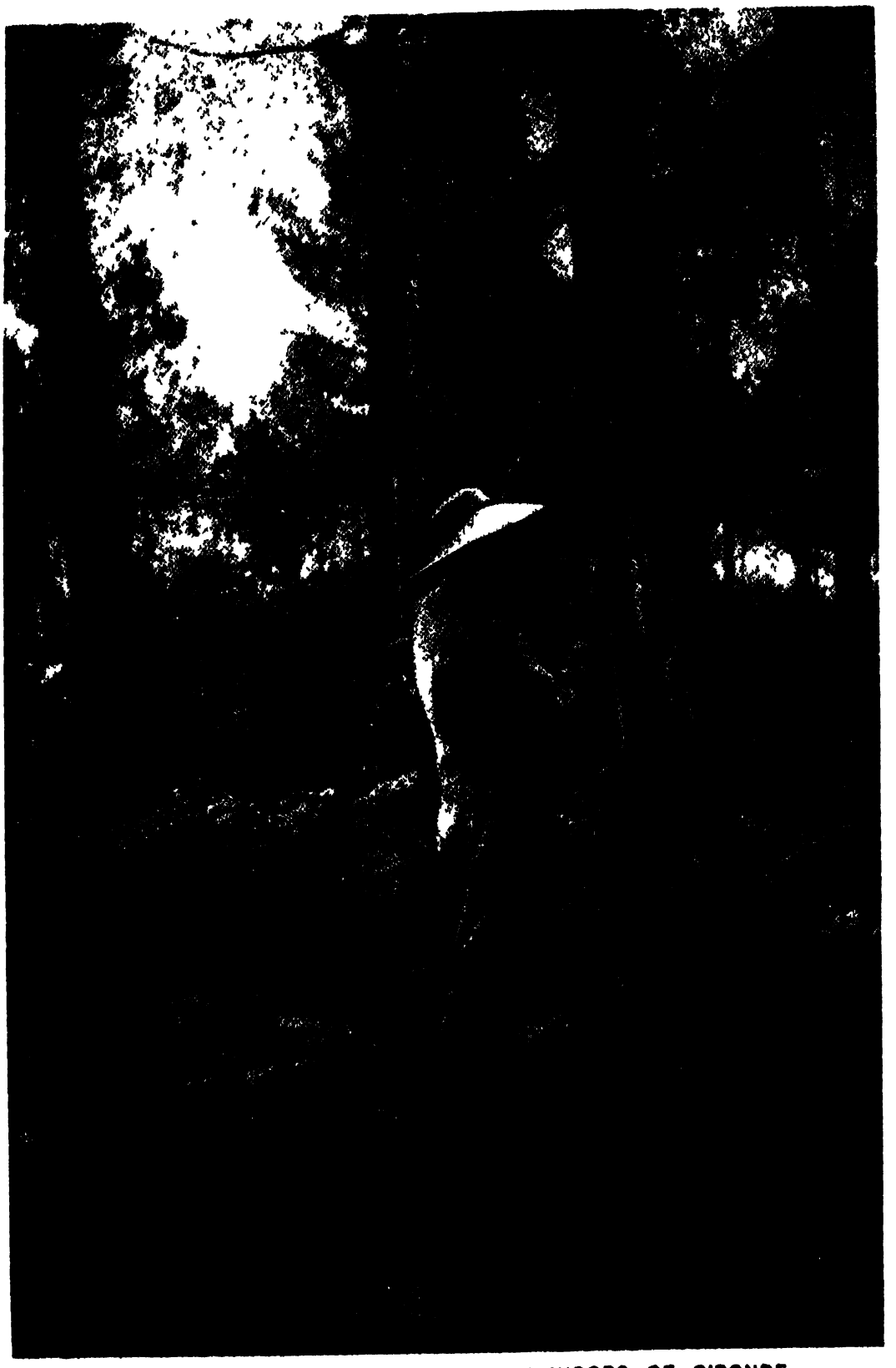
ONE OF THE WORLD'S MOST BEAUTIFUL AND MOST TRAGIC SQUARES

Situated between the Champs-Elysées and the Jardin des Tuileries is the Place de la Concorde, a part of Paris extraordinarily rich in historical associations, and in many terrible memories connected with the Reign of Terror. A glimpse of the Madeleine is seen in the central background to the left of the ancient obelisk which once stood in front of the great Temple of Thebes in Upper Egypt



POPULAR PARIS THOROUGHFARE: BOULEVARD MONTMARTRE

Many of the fine open streets of Paris are styled "boulevards." It would be far from easy to define exactly the characteristics that distinguish the boulevard from the ordinary street, but the long rows of trees, the many newspaper kiosks, and the numerous cafés, with the host of tables and chairs outside their doors, are undoubtedly distinctive features of the typical boulevard of the present day



COLLECTING RESIN FROM THE PINE WOODS OF GIRONDE

Although the chief industry of the Gironde district of south-western France is wine-production, much work is done in the forested areas. The method adopted in collecting resin from the pine trees is somewhat similar to that in use by the rubber growers illustrated on pages 496 and 854. The white-coated workman makes incisions in the stem, and the gum runs into a metal cup

Photo, Frank C. Shaw



BASQUE GIRL VISITING A FAMOUS GROTTO NEAR HER HOME AT LOURDES

She is standing near the entrance to the famous Grotte du Loup, a large stalactite cavern near Lourdes, the centre of a yearly pilgrimage of sick and infirm who hope to be cured by drinking the water of the holy well there Although the influence of the outside world has left its stamp on this girl's dress, the Basques are a superstitious and conservative people, never courting change for the sake of change

Photo George Long

she has her first free time in the day She enjoys her own déjeuner, which is, as a rule, very much the same as that of her employers. She drinks wine, and she takes her black coffee afterwards. The idea that servants could be fed on food of inferior quality has never obtained in France since the Revolution, when the theory of equality became a fixture in the national consciousness.

This affects also the relations between the bonne and her employers. She is often made a friend. Her mistress will consult her on matters of domestic economy, even of dress. She will confide to her mistress her family troubles and her love affairs When they are annoyed, bonnes are inclined to be insolent, to tell home truths But their stormy tempers soon quiet down and their self-possession comes back Their self-respect is strong, and it teaches them to respect others.

Their manners are pleasant. They open the door to visitors neither with the Polar coldness of the expensive English parlourmaid nor with the frowsy familiarity of the " slavey." They have a welcoming smile for those whom they admit. They are sympathetic when there is nobody at home. If a caller were to speak to a bonne in a tone which she considered rude, if a man failed to



LINKED BY THE DANCE TO AN IMMEMORIAL PAST: BASQUE MEN REHEARSING A WAR DANCE

Of origin still undetermined by ethnologists, the Basques are distinct from all other peoples, with many peculiar customs pointing to a very early culture. Ceremonial dances are a prominent feature of their social life, and include nearly every kind of dance found among primitive races. Thus there are dances in which the men represent animals, dances representing agriculture and the vintage, dances representing weaving, in which those taking part plait coloured ribbons round a pole, religious dances before the altar, and war dances, such as that illustrated here, which somewhat resembles the sword dance of the Scottish Highlanders



FRIENDLY CHAT IN THE EARLY MORNING ON THE RESPLENDENT QUAYSIDE OF VILLEFRANCHE

This important naval station in the Department of the Alpes Maritimes is situated a few miles from Nice on a sheltered bay, at the foot of richly-wooded heights. Charles of Anjou, who became King of Naples, founded the town in the thirteenth century, and for many years it was famous as the naval headquarters of the Dukes of Savoy and the Kings of Sardinia. In its immense arsenal, and in its many dockyards, much important business is transacted; but this quiet corner of the quayside, where nature seems asleep and the whole world flooded with sunshine, is an ideal spot for friends to meet and pass the time of day

Photo, Horace W. Nicholls



DISTILLING LAVENDER IN THE FIELDS WHERE IT IS GROWN IN SUNNY HYÈRES

Situated in the Department of Var, on the Mediterranean, the little town of Hyères is a noted centre of floriculture, being particularly suited therefor by the equable and warm climate. In the fields the labourers are placing the cut lavender into large metal retorts placed in one corner of the ground. Fires are lighted under the stands and the distilled oils drained off. The success of the lavender harvest depends very much on the weather, for if the early summer months are unduly wet, the quantity and quality of the crop, which is harvested in August, suffer considerably

raise his hat slightly to her when he asked if madame was chez elle, if she were not addressed as mademoiselle, she would take offence, and very likely show her resentment the next time the caller appeared. But so long as the bonne is treated with the respect to which every Frenchwoman deems herself entitled, she will be smooth, agreeable, even charming. She is a characteristic figure in French life.

A writer who knows France very well (Miss Winifred Stephens) tells this story to illustrate the cultivated intelligence of the servant class. A friend who had invited her to go to the Théâtre Français—the National Theatre—was prevented from going herself, and sent her bonne to act as chaperon. This good woman had received merely an elementary school education, and Miss Stephens expected her to be bored by the performance of a classic tragedy. But she watched its development with interest, listened attentively to the declamation, and at the end said: "What a pleasure, mademoiselle, to hear one's language so well pronounced."

That the difference between the speech of the cultured and that of the mass is slighter in France than in most other countries is largely due to the care which is taken to make actors and actresses speak correctly. Their drama has an influence upon the people's speech as well as upon their intelligence. It would be absurd to think that all French plays are of a nature to shock British susceptibilities. But it is true that in their farces they often overstep the limits which in England are set to propriety, and that in their serious pieces they discuss the facts of existence without any desire to conceal the uglier aspects of them.

The French do not observe the same reticence as the Anglo-Saxon race. Their comic journals are frequently coarse, frequently designed to stir the lower passions, sometimes repulsive.



GATHERING FRAGRANT VIOLETS IN A FIELD AT HYÈRES

In the sunny climate of southern France flowers abound, and a considerable trade is done in exporting blooms to England or sending them to scent factories. These workers are picking violets destined for the London market. The flowers are protected from strong winds by screens similar to the one seen behind the workers, raised a few feet from the ground

Photo, Horace W Nicholls



BLOSSOM TIME IN THE ORANGE GROVES OF SOUTHERN FRANCE

The flowering fields of the Riviera are one of its chief delights In the neighbourhood of Grasse some 60,000 acres are under cultivation, and heliotrope, hyacinth, tuberose, violet, rose, orange-blossom, each in its season, scents the atmosphere for several miles round. Orange trees are cultivated specially for their flowers, from the petals of which delicious essences are manufactured, over two thousand tons being annually consumed for the manufacture of eau-de-Cologne

There were papers in Paris which during the South African War filled every Briton with disgust, whatever his opinion of the war might be This is a side of French character which it is impossible to ignore. Nor is it possible to overlook the ravages of another evil—alcoholism Here we have to distinguish between drunkenness in its ordinary disgusting form and the gradual poisoning of the mind and body, which is caused by drinking to excess such spirits as absinthe and vermouth (there is another kind of vermouth besides the French; this is the Italian, which is harmless). Against drunkenness there is a strong prejudice in France. It is looked upon as degrading, as a hateful vice. The habitual drunkard is treated as one who forfeits all rights of citizenship. After a certain number of convictions he can be disqualified from serving on juries or holding any public office. He may even be deprived of his vote.

Rarely does one see a drunken man in France. Women are scarcely ever known to drink too much. In the cafés, to which most people resort, no hard or steady drinking goes on. Indeed, the sale of coffee and sirops and other non-intoxicants used to be larger in most cafés than the sale of alcoholic liquors. Yet in recent years there has been a disastrous growth of the disease known as alcoholism. Fifty-six million pounds a year the nation was spending before the Great War on alcohol in its most dangerous forms. During the war the sale of absinthe was forbidden, and there has arisen a cry for its perpetual prohibition. For alcoholism is one of the causes of the alarming increase of tuberculosis, which in the nineteenth century carried off ten millions of people, and in France alone, during this century, has been killing a hundred thousand every year. Vigorous efforts are being made to reduce this number. Teaching is given everywhere as to the precautions to be taken against the disease. Open-air hospitals for consumptives have been provided, and a number of agricultural colonies for tuberculous soldiers are in operation.

It will, however, take some time for the people to be persuaded of the value of these measures, for although they are Republicans, the French are conservative in their habits of thought. They do not like changes. They clung, for example, to the red trousers of their soldiers' uniform when other nations adopted colours that would not attract attention. Only after numberless soldiers had been sacrificed because they were too conspicuous did the French nation admit the desirability of altering the old uniform and adopting the "invisible blue."

There was dogged opposition also to the income tax, originally proposed by M. Caillaux. It was only imposed under stress of war necessity. Men of all parties call for administrative reforms which shall reduce the over-centralisation from which the country suffers.

In all that has to do with the Army the disinclination to make changes comes out especially strong. This is due, not only to the fact that among French officers patriotism amounts to a religion, and that any tampering with the chief instrument of patriotism arouses suspicion and jealousy; it is in part accounted for by the hardened officialism of the War Office, which



ONE OF THE WILLING WORKERS IN A CHAMPAGNE VINEYARD

The chubby hands of this tiny French demoiselle pull aside the long tendrils, disclosing cluster after cluster of the luscious fruit, and her basket is soon full to overflowing. The grape-gathering season is of but short duration, and before long the vintagers will turn their backs on the despoiled vineyards with the proverbial sigh of relief—perhaps of regret: "Adieu paniers! Vendanges sont faites." ("Farewell, baskets! The vintage is over.")



CATTLE FROM THE LOWER PYRÉNEES ON SALE IN THE MARKET PLACE OF HISTORIC ORTHEZ

On market days the old town of Orthez, in the Basses-Pyrenees, the scene of Wellington's victories in the Peninsular War, is thronged with country folk. They come down from the hills with their cattle, which, although not equal to the stock produced in Normandy or in maritime Flanders, yet bring the owners enough return to justify the weekly journey down to the town standing on the Gave de Pau. All the men who throng the market place are wearing the short, loose blouses and the soft, blue bonnets of the mountain people of France



STURDY DEFENDERS OF FRANCE'S MOUNTAIN FRONTIERS

The Chasseurs Alpins are among France's finest light troops. Employed chiefly for mountain work, they are distributed among the higher military formations. Apart from the usual military equipment, these troops, who wear a special dark-blue uniform, carry ice-axe, alpenstock, ropes, and all the usual implements of the mountaineer, the complete weight per man amounting to over 60 lb.

Photo, Donald McLeish

opposes a solid rampart of inertia whenever reform is proposed. Thus the French mobilisation plans were known for many years to be obsolete. Military authorities, one after the other, urged that precautions should be taken against a German advance through Belgium. When war came there was none. The mobilisation trains carried the troops to the Eastern frontier, where the Chinese wall of fortifications had long been recognized by the Germans as an obstacle too formidable to pass in the first days of a campaign. The same opposition to improvement in the War Office sent the French Army Medical Service to the front with horse-drawn store-carts and far too few ambulances. I recollect a priest who had been called up and put in charge of the drugs and dressings with a field service hospital telling me in those early days, "For many years motor vans for this purpose have been talked about, but you see we did not get beyond that." As a class, French officers are



WINTER SNOWS BRAVED IN THE WINTER OF LIFE
Nowhere are to be found more hard-working people than the French peasants Of an age when many would consider themselves past work, this cheerful old dame still braves the winter snows in Upper Savoy to collect sticks in the woods
Photo, Horace W. Nicholls

French generals able and ready to discuss both matters relating to their profession and the general affairs of the universe with shrewdness and wit. Whatever their rank, French officers are almost always courteous, hospitable, simple and charming in their manners, pleasant companions, and, although insistent upon strict discipline, for the most part kindly and friendly with their men.

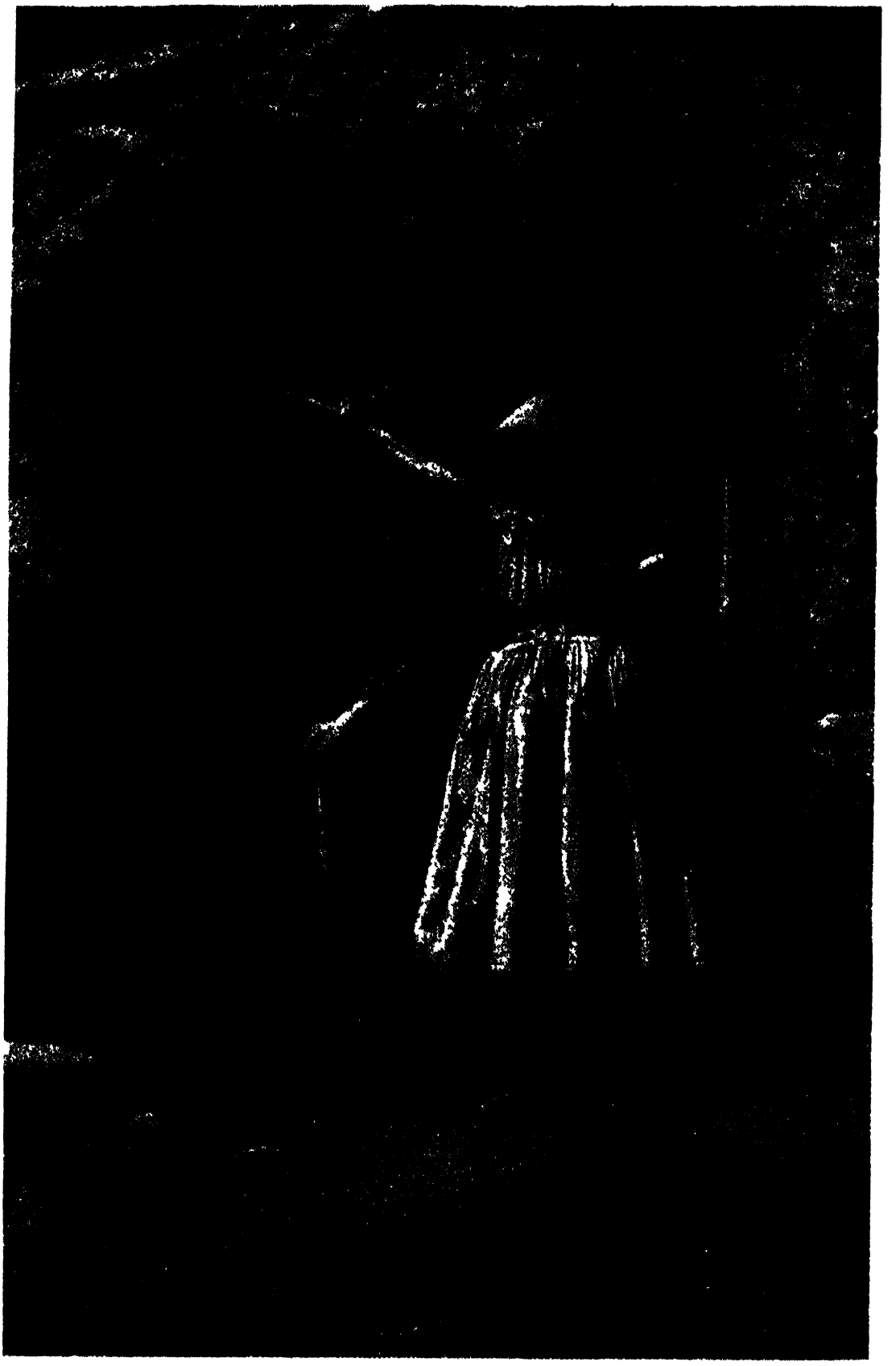
The private soldiers are all conscripts who serve their two or three years (the term was lengthened, as will doubtless be remembered, a short time before the war), and then become reservists, compelled to go through a certain amount of training for so many years until they are drafted into the Territorial Army. Whether on balance military service does more good than harm is an open question. Most educated Frenchmen, if they deal with one frankly, confess that their time in the ranks was worse than distasteful, and left them very few memories which they could recall with any pleasure. The one advantage that is generally admitted is the mixture of men belonging to all the social strata. They learn to know one another. They come to understand that human beings cannot be judged in classes, but must be weighed as individuals, there being just the same varied types in one class as in another. The rich man's son discovers that the comrade with whom he has most in common is a bricklayer or a ploughboy. The conscript from the slums finds that the bourgeois is as ready to do him a service or to exchange a cheery word as any of his own comrades. All are intelligent and hard-working. They enter the Army as men go into medicine or the law—in order to make a living and, if possible, to win distinction as well. They study their profession even more devotedly than the usual run of lawyers and doctors. There are, of course, men among them who have no ambition to be more than competent regimental officers, but as a rule one finds French lieutenants and captains sensible and industrious, French majors and colonels wise and experienced men of the world in addition to being capable commanders and administrators, and

FRENCH FOLK
of the North & South



Wrinkled and toothless, this old lady, in her trim cap and closely-buttoned embroidered tunic, personifies the ancient peasantry of France

Photo, Miss V. Onslow



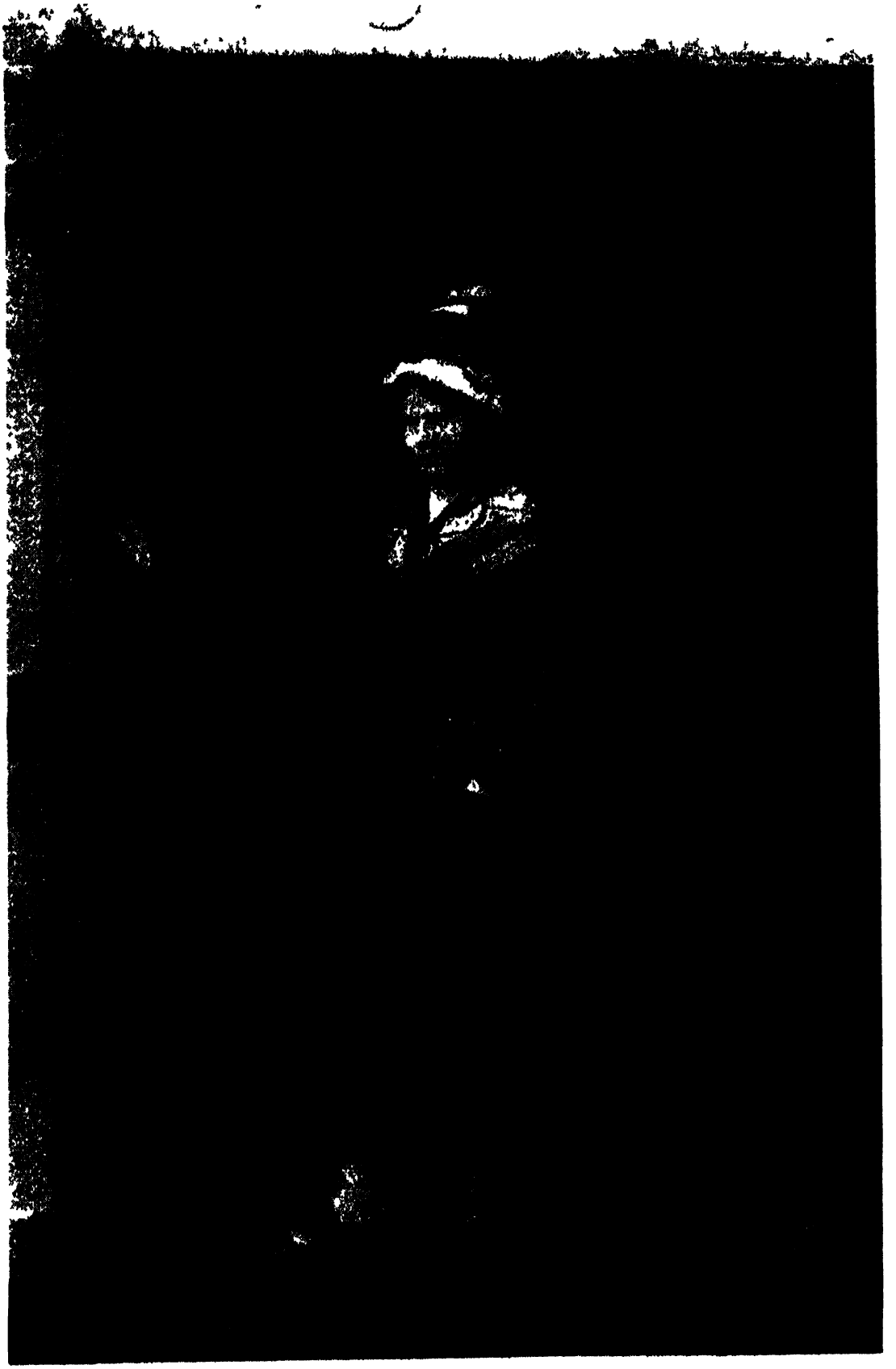
With her hooked nose and chin, and distaff and spindle, this old Auvergnat is like the witch of the fairy tales outside the magic castle



Her exquisite shawl is the pride of this peasant of Auvergne, whose strong dignity accords well with that of the weathered stone about her



An aged native of the Bourbonnais, she totters on her stick to bask in the sunshine and hug the warmth of her long blanket-like cloak

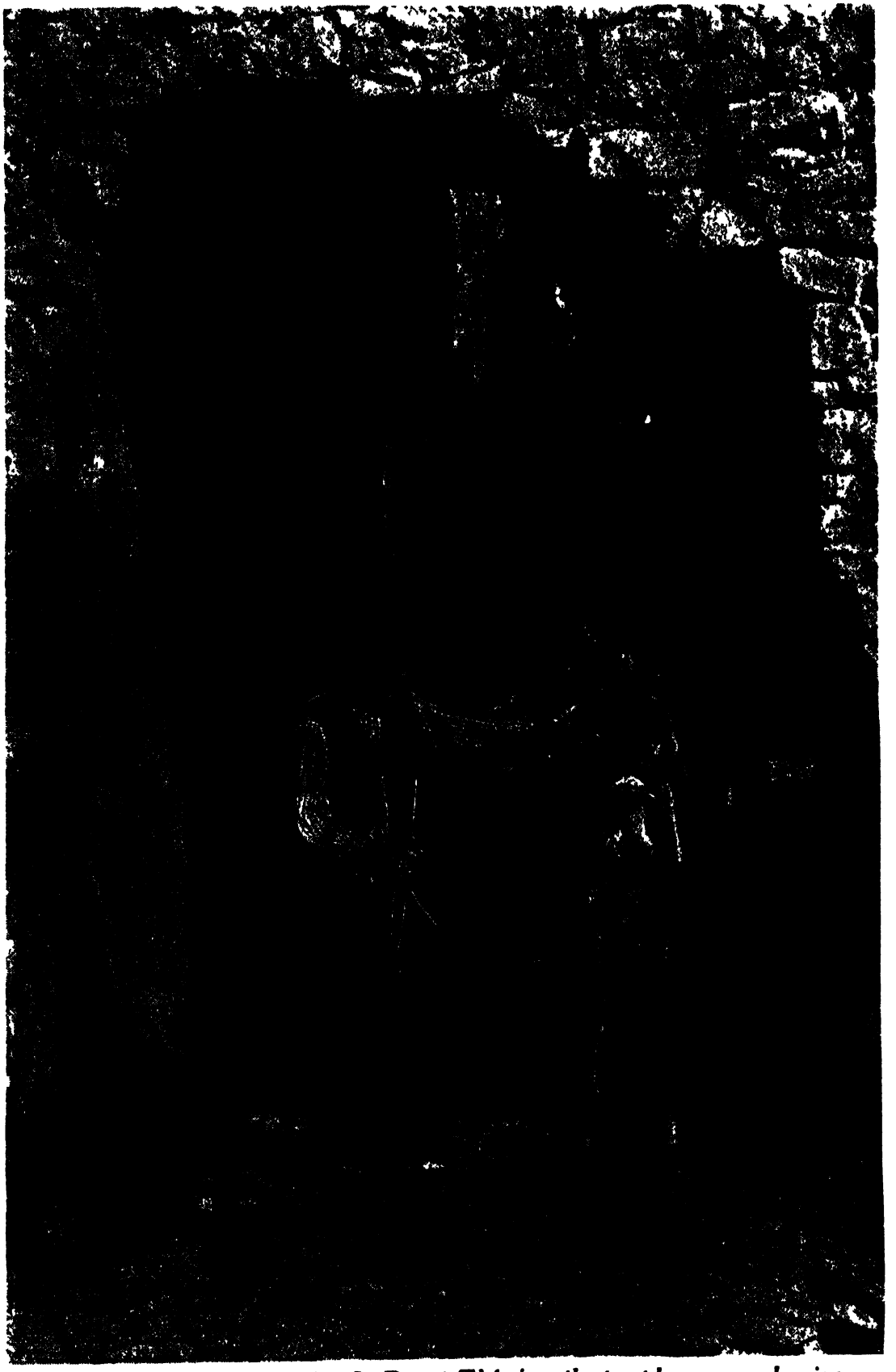


Like the old lady opposite, this peasant is a Bourbonnaise. Her hat is the local fashion, and she shows a certain coquetry in her sabots



Though listeners may hear no good of themselves, they can derive entertainment from eavesdropping round the fountain of Villefranche

Photo. Horace W. Nicholls



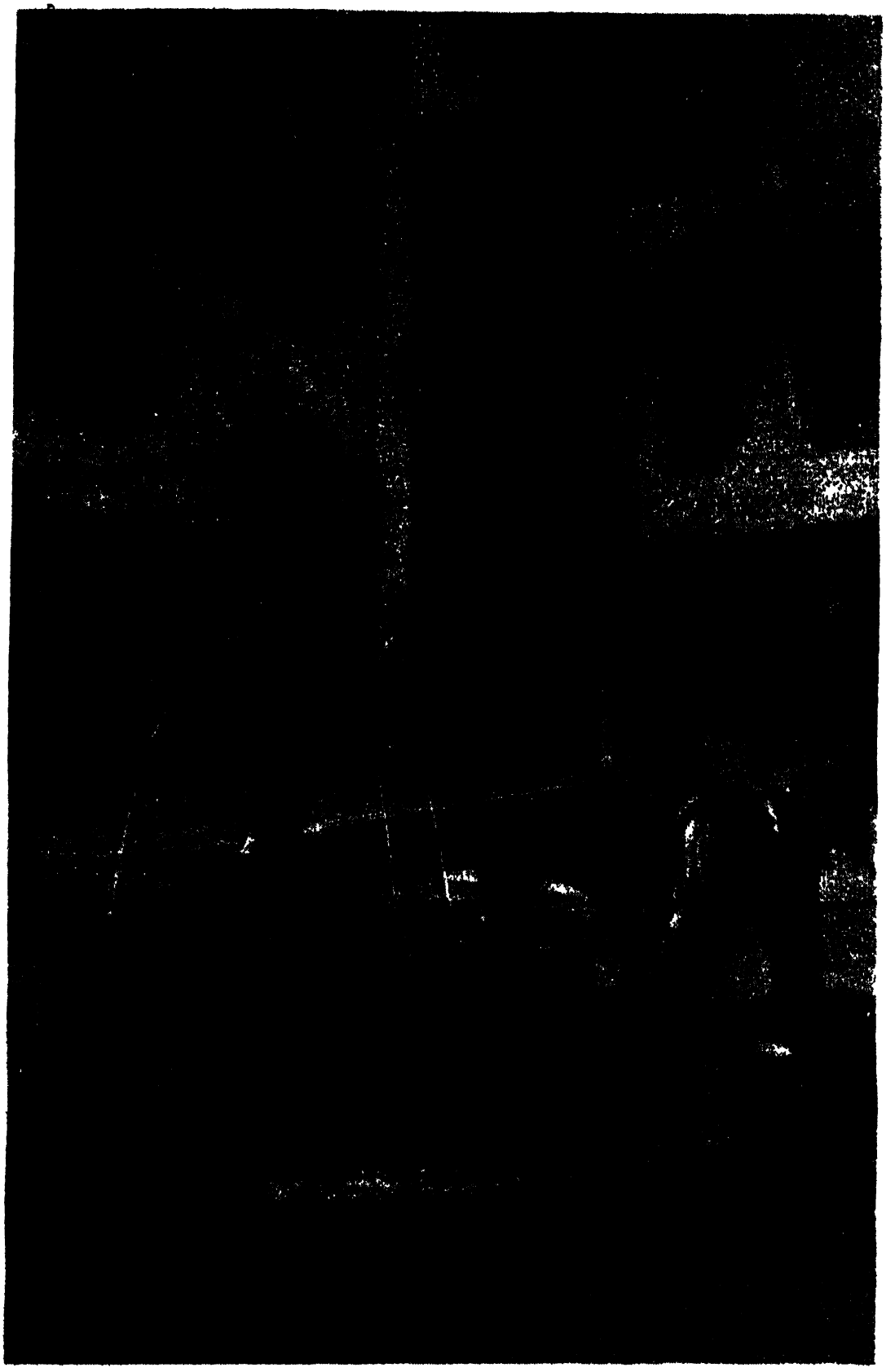
House-mates and friends. In Puget-Théniers the people commonly give their ground-floor rooms to their donkeys, living upstairs themselves

Photo, Horace W. Nicholls



A mild flirtation with a pretty girl by a fountain of Puget-Théniers amuses the merry vender of brooms and turnips in his leisure moments

Photo, Horace W. Nicholls



In the summer sunshine of Southern France the brimming fountain in the square of Puget-Théniers is a welcome boon to thirsty man and beast

Photo, Horace W. Nicholls



Plucking oysters at Arcachon, the chief centre of oyster production in France. Spat is supplied by Government to private persons, who lease "parks" where they cultivate the oysters in cases fixed to the foreshore by stakes



Stilts are indispensable in the marshy Landes, and the Landais can travel on them as fast as a horse can trot. When resting they slant the stilts as if sitting down, and prop themselves up with a third pole

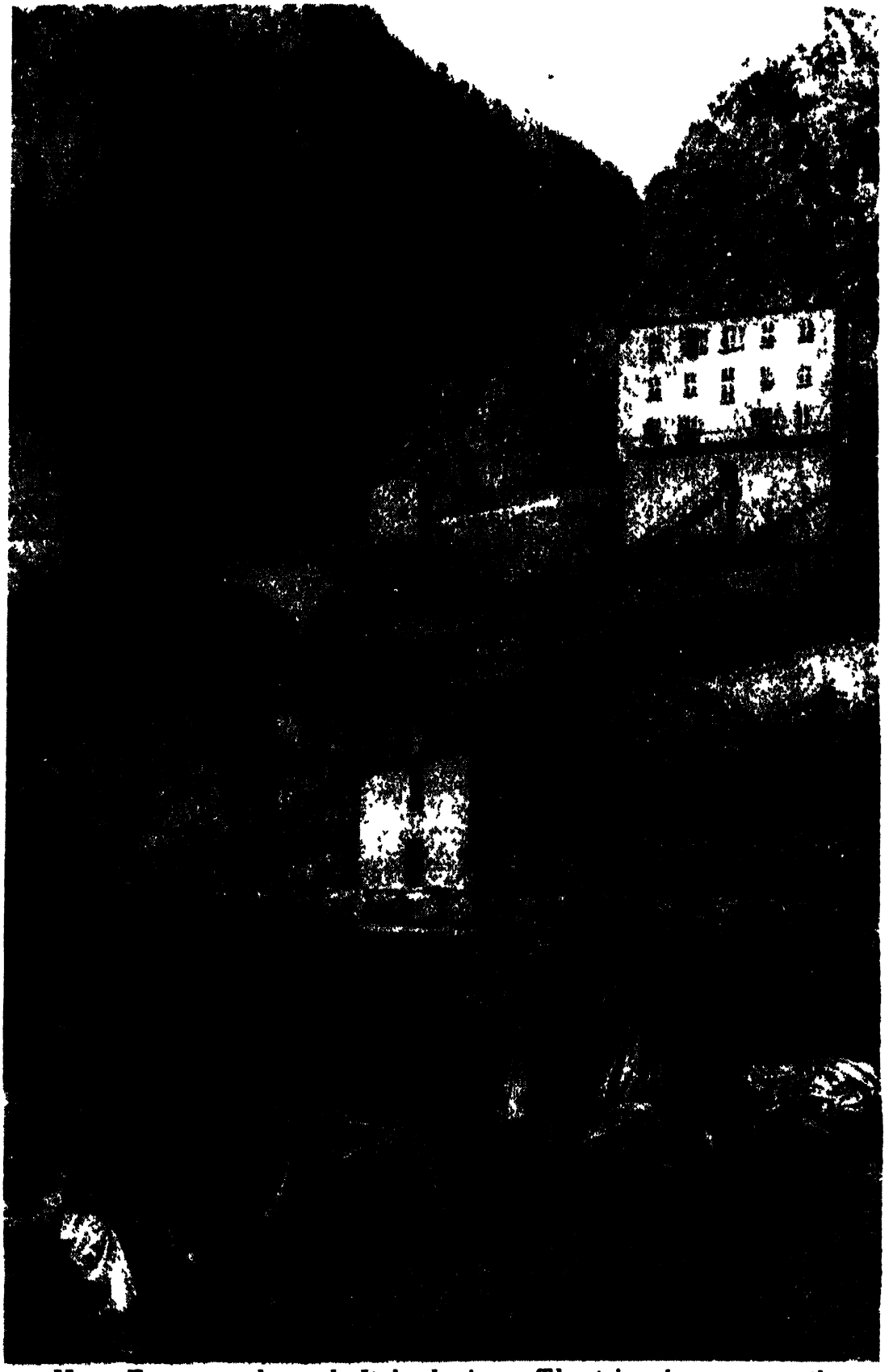


Skeleton wagons like this, drawn by oxen with tasselled veils, are the common transport of the peasants dwelling round about Le Mont-Dore



Ploughing with these wheelless ploughs, used in the Sapenière valley amid the Dauphiné Alps, is back-aching work for mule and man

Photo, Donald McLeish

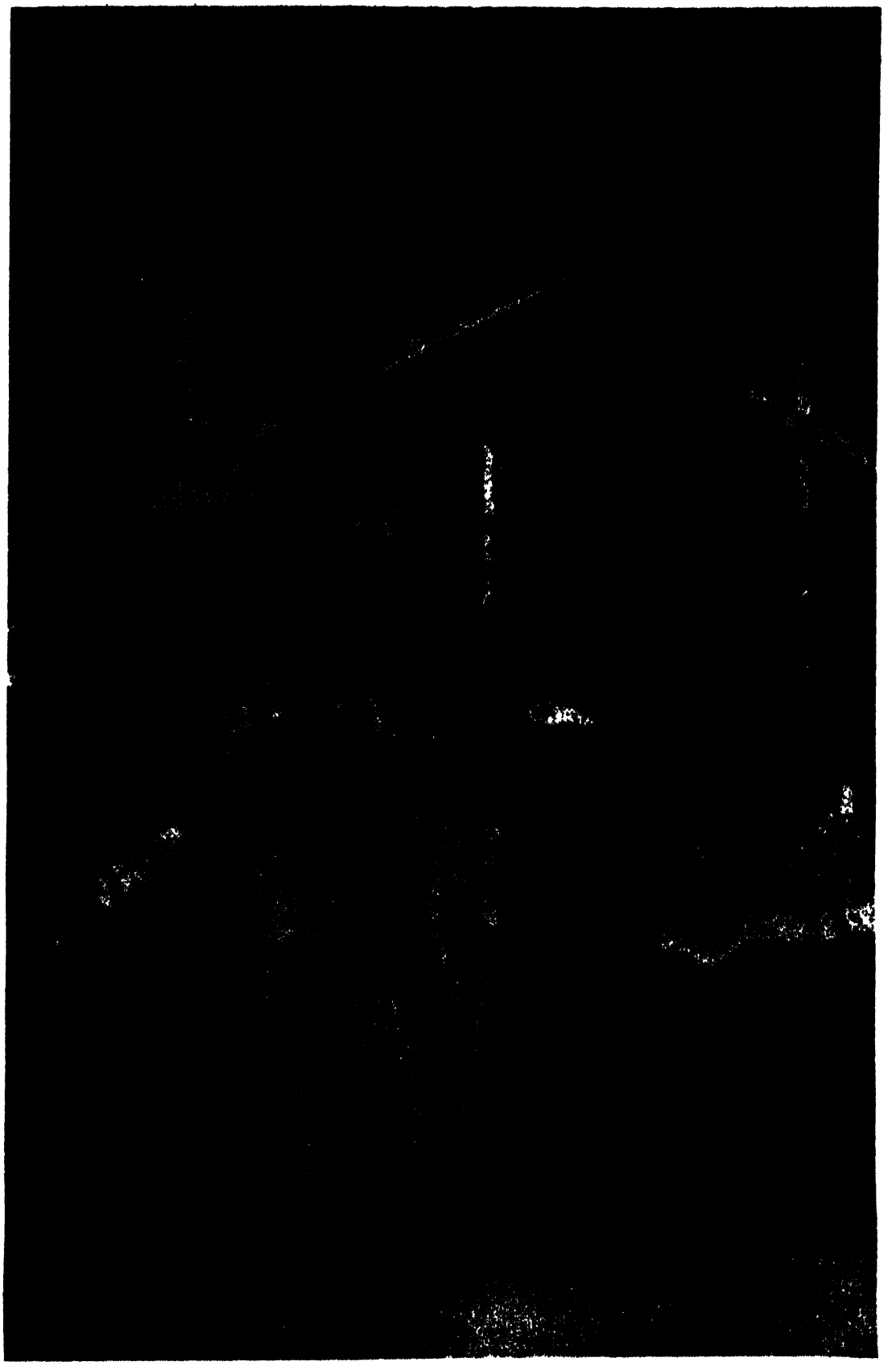


Here France ends and Italy begins. The triangle seen on the rock to the left of the viaduct is the frontier mark on the road

Photo, Horace W. Nicholls



Born and bred French, these young Alsatians are proud to be photographed with one of the Frenchmen who freed them from German rule



Relieved of the heavy taxation imposed on them by the Germans, the women of Alsace have more money to spend on their marketing



Wearing the trim head-dress of her people, the Savoyarde makes a pretty picture scouring her linen in a stream at the mountain foot

Photo, Donald McLeish

equal in the eyes of the sergeant. All have the same inconveniences, the same hardships to endure.

The young man called up at the age of twenty-one has a uniform served out to him in barracks, and is allotted his place in a big dormitory. The uniform need not be new. Often it has been worn before, and it must be looked at carefully to see that it is not stained or torn, for the new wearer will now have to pay the penalties for any slovenliness on the former wearer's part. The soldier's fare is monotonous—stewed meat and vegetables, as a rule; no wine except on manoeuvres; coffee and bread for breakfast. This, at least, was the diet in barracks before the war. It may have to be improved now that the French have learned how different is the feeding of the British soldier, even in peace-time.

The passing of certain examinations secured the privilege of serving only one year instead of three, but even one year usually leaves the educated young Frenchman resentful. What he detests most of all is the loss of liberty. He is at the mercy of officers and sergeants. He is a small part of a vast machine. No personal violence is permitted. The men cannot be struck or beaten, as they were in the German Army. The law is severe on that point. But there are other methods of making men uncomfortable, and, even though these may not be employed, the sense of confinement, of having lost the right to order one's own life, is irksome. Some desert, but not many, for the punishment is heavy. Those who are captured are sent to the disciplinary battalions stationed in Algeria. Here the discipline is rigid, even harsh. The unfortunate soldiers have a bad time of it. Deserters who stay out of France escape that, but they cannot return to their country until they have reached the age of forty-five.

It is possible, when the League of Nations has established itself and won confidence, that the new order in Europe may lead to the abolition of compulsory military service in France. This will mark an even greater change than any which took place at the time of the Revolution.



MUSIC FOR A PYRENEAN FOLK DANCE

Folk dances are a popular form of recreation among the hardy folk of the Pyrenees. These two men supply the music with violin, flute, and a primitive form of wire piano struck with a piece of metal

Somewhat apart temperamentally, as they are geographically, from the other French peasantry, the Corsicans deserve separate mention, and not only because of the statesmen and soldiers of Corsican origin, of whom Napoleon Bonaparte is supreme, who have held



COLOUR, LIFE, AND LAUGHTER HOLD UNDISPUTED SWAY DURING CARNIVAL

The streets of Nice are transformed during carnival, when the whole town becomes the scene of unrestrained gaiety. Decorative cars of elaborate design pass through the streets; "veglioni," or masked balls, are held in all the theatres, and a great battle of flowers takes place on the Promenade des Anglais. Firework displays, confetti fights, and dancing in the public squares are all indulged in

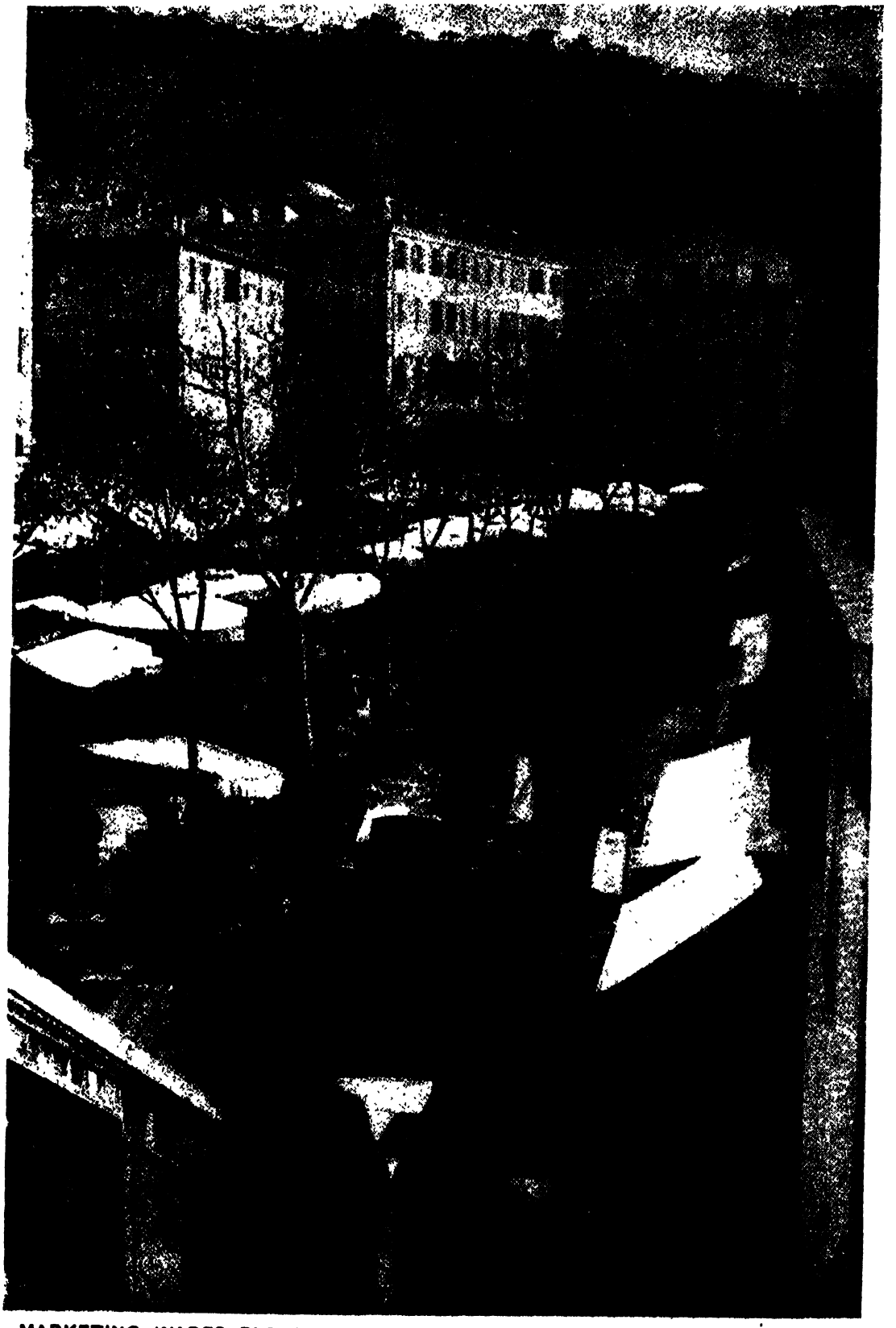
Photo, Donald McLeish



WHITE-HOODED REVELLERS AT THE FEET OF KING CARNIVAL IN NICE

Nice, the famous pleasure resort on the south coast of France, holds a carnival on the twelve days preceding Lent, and also a shorter one, the Mi-Carême, in Mid-Lent. Huge plaster figures, elaborately designed and dressed, are drawn through the streets, their gaily-costumed escort indulging in confetti throwing. Many wear masks similar to those shown above, as a protection against plaster pellets

Photo, Horace W. Nicholls



MARKETING WARES PLEASING TO THE EYE AND PLEASANT TO THE TASTE

Nice, the beautiful capital of the Department of the Alpes Maritimes, offers many attractions in her market places; the fruit and flower markets, in particular, having a fascination all their own. Here colour runs riot the livelong day, and hundreds of women, quaintly attired in native dress, preside over large stalls or baskets laden with many-hued, perfumed blossoms, or with luscious sub-tropical fruits

Photo, Horace W. Nicholls



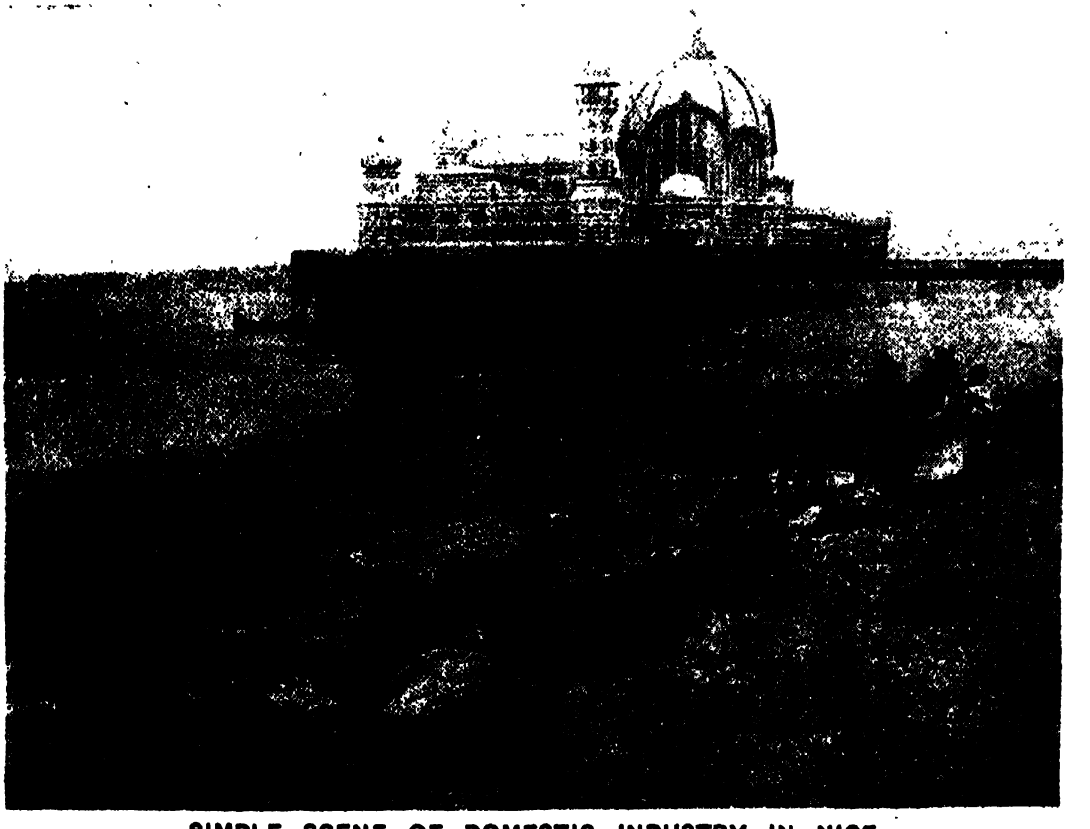
FORCIBLE FEEDING FOR THE FATTENING OF GEESE

This French peasant woman is performing the first stage in the preparation of a much-esteemed delicacy. The geese are forcibly stuffed, and are kept in specially heated compartments, in order that their livers may become abnormally enlarged. These are then converted into the pâté de foie gras that appears on the table of the gourmet



WHERE LOVE OF CLEANLINESS TRIUMPHS OVER WINTER'S OBSTACLES

In marked contrast to their compatriots seen in the photograph below, these peasant women of the Chamonix district perform their duties under conditions that are far from enjoyable. Standing in deep snow, they have broken the ice in the trough that is placed near their village at the foot of Mont Blanc. To judge by their smiles, the prospect of washing their linen in ice-cold water holds no terrors for them



SIMPLE SCENE OF DOMESTIC INDUSTRY IN NICE

In the blue waters of the Baie des Anges, a stone's throw from the handsome Jetty Casino, they are washing clothes. A homely scene, in all truth, to be enacted in one of the most fashionable quarters of Nice. Nevertheless, these washerwomen appear quite unconscious of the gay crowd which parades the fine boulevards and the beautiful public gardens abounding in their immediate neighbourhood

Photos. Horace W. Nicholls



LIVE STOCK FOR SALE IN THE OLD MARKET PLACE OF SUNNY NICE

The climatic conditions of southern France enable the farm-folk to raise crops and poultry with more success and less labour than their kinsmen in the northern districts. Standing against the high whitewashed wall, and surrounded by crates containing live rabbits and pigeons, the smiling country-woman holds up a fine Belgian hare to catch the attention of the crowds that throng the market

Photo, Donald McLeish

great place in French history. Occupying an island over-run by invaders more frequently perhaps than any other piece of the earth of equal size, they have preserved a patriotic ardour and an individual character quite remarkable in the circumstances.

It was in their immemorial resistance to absorption by foreign invaders that their distinctive institution, the vendetta, originated. Entirely fearless, and fiercely proud, they regard the slightest affront as a personal challenge to a duel to the death, the victor in which will have to answer with his life to the victim's family, until no survivor remains of either house, whether Montagu or Capulet. Despite their vindictiveness they are a deeply religious people, with many admirable qualities of frankness and good faith and, in particular, of generosity positively embarrassing to strangers.

To refuse their hospitality is to invite their very dangerous enmity; to accept it is to make a very charming friend, rough, it may be, but sociable and self-educated to no mean degree. In their lovely island these soldier-shepherds lead an indolent life, supporting themselves by hunting, shooting, and fishing, while their wives look after their crops, their vegetables, and their fruit.

2280



WHERE MUCH CORSICAN HISTORY WAS MADE: THE OLD TOWN OF CORTE

Standing at the confluence of the Tavignano and Restonica rivers in the centre of the island, the upper town is built on the sides of a precipitous rock, on the summit of which stands an ancient citadel erected in the fifteenth century. The scene of many stormy conflicts in the past, the town now does a brisk trade in wine and timber. The island, the capital of which is Ajaccio, a port on its western shore, is noteworthy as the birthplace of Napoleon Bonaparte. Since Corsica was first colonised by the Phoenicians, it has been in many hands, finally passing to the French in 1798

France

II. The History of the French People

By Winifred Stephens

Author of "Women of the French Revolution" and "The France I Know"

FRENCH civilization is the most unbroken and one of the oldest in the world. Long before the dawn of history, on the walls and roofs of caves in south-eastern France, people of the Stone Age were painting pictures of fishes and bisons and short-frocked women dancing in a round. When France emerges from pre-history her civilization is found centring in settlements along the Mediterranean coast, of which, in 600 B.C., Marseilles was the most important.

From Julius Caesar to Hugh Capet

Some six centuries later Julius Caesar invaded France, or Gaul as he called it. It took him eight years to conquer the country. But he did it thoroughly; and the Romans planted their civilization so firmly on Gallic soil that to-day the French remain as conspicuously Latin in language and institutions as they are Celto-Frankish in race.

Inevitably Gaul, situated on the extreme verge of western Europe, served as a dumping ground for those hordes of barbarians—Belgae, Burgundians, Cymri, Goths, Huns, Franks, and Norsemen—who, from the fourth to the ninth centuries of our era, swept over the Roman Empire. Driven ever farther and farther west by the movements of other tribes behind them, these newcomers found, when they arrived in Gaul and Britain, the Atlantic Ocean blocking their progress westwards. Then came the clash of arms and the survival of the fittest—i.e., of the most warlike. In Gaul it was the Franks. The first great Frankish king was Clovis (470–511). Under him Gaul became Christian.

The descendants of Clovis, the Merovingians, continued in power until 753, when they were succeeded by the Carolingians. To this house belonged Charlemagne (742–814), the greatest conqueror since Caesar. He was crowned Emperor at Rome in 800, thus establishing what came to be known as the Holy Roman Empire. His kingdom, measuring a thousand miles from north to south and from east to west, extended from Spain to Hungary, from the Mediterranean to the Baltic and the North Sea. Wherever he pitched his camps he tried to evolve something like order out of the anarchy into which the barbarian invasions had thrown the old Roman Empire. But even he was powerless permanently to arrest the disintegration that was in rapid progress throughout Europe and which set in again everywhere after his death. His descendants made war upon one another for a century.

At the end of that time something like a Kingdom of France began to emerge. For in 987 the barons—we are now in the full tide of feudalism—passed over Charlemagne's descendant and elected in his stead a powerful noble who was not a Carolingian: Hugh, Duke of the Franks and Count of Paris, surnamed Capet, or the short cloaked (from cappa, the Gallo-Latin word for short cloak). Hugh's descendants ruled in France for eight centuries. His duchy of France gave its name to Gaul. His capital, Paris, became the capital of the new kingdom of France. The language of the duchy, "la langue d'oil" later "oui," became the language of the kingdom, degrading to a mere patois the "langue d'oc" of the south.

But even after his election Hugh Capet was little more than the most powerful among the great French barons, and his kingdom hardly greater than the present Ile de France. Henceforward, for the next four centuries, French history resolves itself into a struggle between the King and his vassals, a struggle in which, little by little, the King established his supremacy, winning the great feudal fiefs one by one by conquest or inheritance, until in the reign of Louis XI., 1461–83, France stood a compact kingdom with her frontiers rounded and well defined, a highly centralized monarchy, instead of a loose assemblage of more or less independent states. When Louis XI. died, only one fief, Brittany, remained to come in, and Louis' daughter, Anne of Beaujeu, whom he left as regent, arranged a marriage between her brother, King Charles VIII. (1470-98), and Anne Duchess of Brittany, which resulted in Brittany's annexation to the French crown.

Religious and Dynastic Wars

In the building of this immense edifice of the French monarchy the two outstanding movements of medieval France, the Crusades (eight in all—the first in 1096, the last in 1270), and the Hundred Years War with England (1338-1453) were stages or episodes. There can be little doubt that French kings welcomed as an outlet for the turbulence of their unruly barons the holy wars inspired by the wave of

intense religious emotion which swept over Europe and which hurled the flower of western Christendom against the Saracen. The Hundred Years War had its dynastic pretext, Edward III.'s claim to the French crown, and its industrial interest, England's desire to prevent France from acquiring the Flemish markets so necessary for English wool. But apart from these dynastic and industrial interests the war originated in the effort of Edward of England to reinstate himself in the duchy of Normandy, forfeited by his grandfather King John at the Battle of Bouvines (1214), and to hold his fief of Aquitaine against the aggression of King Philip of France (1293-50), who was there his overlord.

Final Expulsion of the English

Fortune favoured first one side then the other. At times, after Crecy (1346), Poitiers (1356), and Agincourt (1415), it looked as if ultimately the English would be victorious. But again and again French national feeling asserted itself until, fanned into an all-consuming flame by the heroic leadership and martyrdom of Joan of Arc (1412–31), the invaders were finally driven out. Henceforward they retained nothing of all their vast possessions save Calais, and this was won back by the Duke of Guise in 1558. The peasant class to which Joan belonged has in more recent times frequently played a decisive part in French politics. Before Joan's day it had already asserted itself in a rising of the peasants, "les Jacques Bonhommes," the "Hodges" as we should say, known as "la Jacquerie" (1358).

Close of the Medieval Period

In the towns at the same time the middle class, la bourgeoisie, was also becoming politically articulate. Representatives from the towns, men of le tiers état (third estate), were summoned by the King to meet nobles and clergy in les États Généraux (States General). The towns received from their sovereign charters and other privileges. Their power reached its height when after Poitiers, while King John was a prisoner in England, a Parisian draper, Étienne Marcel, practically ruled the kingdom for two years. With Marcel's assassination in 1358 the movement collapsed, and with it for the time being the political power of the middle class. Henceforward the States General were summoned less and less frequently, indeed only fifteen times between 1358 and 1614, and then not at all until the Revolution.

That medieval prosperity of the towns which had rendered Marcel's brief reign possible was only one phase of the rich culture which had arisen throughout France in the twelfth, thirteenth, and fourteenth centuries. So deeply had this culture taken root that not even the ravages of the Hundred Years War had been able to destroy it. It had produced Gothic cathedrals, marvels of domestic architecture, treasures of tapestry, wood-carving, wrought iron and jewel work, literary masterpieces, and so fine an erudition that the university of Paris came to be known as "the oven in which was baked the intellectual bread of the whole world." But by the middle of the fifteenth century the impulse which had produced this culture—religious emotion on the one hand, contact with the East through the Crusades on the other—had spent itself. About 1453, a year which for many reasons may be taken to mark the close of medieval and the beginning of modern history, France was for the moment living on her past. Even then, however, in political, scientific, literary, social and religious spheres, events were preparing which were to renew her youth.

The Renaissance in France

The invention of gunpowder, leading to the use of artillery and firearms, was rendering private warfare more and more difficult, and placing the means of defence and attack in the hands of the central power. The newly invented art of printing, introduced into France in 1469, was about to deal deadly blows at medieval traditions in science, literature, and religion. The discovery of the New World by Columbus (1492) was to open up new fields for activity and expansion. Then, just at this time, the Italian wars brought France into contact with the centres in which all this new life was seething.

Defence and aggression have shaped the States of the world. No sooner had France, at the end of the fifteenth century, succeeded in effectually defending herself against the English, than she began to make wars of conquest. Louis XI.'s annexation of Burgundy had made France a great medieval and Alpine power. Her kings, from their newly acquired Alpine fortresses, cast covetous glances on the rich plains of Italy. Reviving old dynastic claims to the kingdom of Naples and the Duchy of Milan, Charles VIII. and Louis XII. led their soldiers and, for the first time, a train of artillery across the Alps (1494–1513).

Though almost negligible from the point of view of conquest, resulting in no permanent territorial acquisitions beyond a few Piedmontese fortresses, retained till the seventeenth century, the cultural and political importance of the Italian adventure can with difficulty be overrated. The French invaders, when they returned from Italy, had caught the spirit of the Italian

Renaissance. Through them it took root in France. It blossomed in the reigns of Francis I., 1515–47, and Henry II., 1547–59, in works of art and literature. A reformed French language, the beginning of modern French, enriched by Rabelais, purified by Du Bellay, fixed by Montaigne, was getting ready to be standardised by the French Academy which Richelieu founded in the following century (1635).

The political result of the Italian adventure was that it brought France up against a new enemy: the Empire—i.e., the Holy Roman Empire of Charlemagne. Though still nominally elective, it had now become almost hereditary in the Austrian House of Hapsburg. Ruling in Spain, for a while in the Netherlands, and with vast possessions in the New World, the Empire threatened to upset the balance of power in Europe.

The quarrel between Austria and France broke out over the rival French and Spanish claims to the kingdom of Naples. Fought firstly in Italy, later on the north-eastern frontier of France, it continued through the reigns of Francis I. and Henry II., until the French became so occupied by religious disputes culminating in civil war that they were for a time no longer able to engage in foreign conquests.

John Calvin (1509–64) was a Frenchman, settled at Geneva. When the Reformation according to Calvin first spread across the Rhine into France, for a time the national religion hung in the balance. Was it to be Roman or Genevese? The King, Francis I., himself sometimes seemed to waver. The middle class of the south and south-west followed Calvin, so did half the nobility. But the successors of Francis I., Henry II., Francis II., 1559–60, Charles IX., 1560–74, Henry III., 1574–89, all threw their weight into the Roman scale. They did their best by persecution and force of arms to trample out the Reformation—"l'Huguenotterie," as it was called. The derivation of the term



FRANCE: ITS OLD PROVINCES, PEOPLES, AND CHIEF TOWNS

Huguenot is doubtful. It may have come from the German word, "Eidgenossen" (companions), used to describe the Swiss Reformers.

The Huguenots' military leader, the famous Admiral Coligny (born 1519), was butchered at Paris on S. Bartholomew's Day, August 22, 1572. At the same time in the capital and throughout France, at the instigation probably of the Florentine Queen Mother, Catherine de' Medici, perished some 20,000 of Coligny's co-religionaries. But such massacres only fanned the flame of religious independence and of that spirit of political revolt which was closely allied with it. For thirty years (1564-94) the civil wars of religion devastated France, until the crown fell to Henry of Navarre, the Huguenot leader. Then Henry, throwing over Calvinism with that famous phrase, "Paris is well worth a Mass," restored peace to his distracted kingdom and restored France to the Roman Dominion. But by the Edict of Nantes (1598) Henry granted the Huguenots liberty of conscience, and in certain towns permission to worship according to Protestant rites.

Henri IV., Statesman and King

Of all the forty kings who have reigned in France since Clovis, Henri Quatre, 1594–1610, was the greatest and most beloved. He found France rent asunder by civil strife, decimated by famine, effaced in the politics of nations. He left her united, strong and prosperous, one of the leading Powers in Europe. All this he achieved in sixteen years, for his beneficent reign was cut short by the knife of a Catholic fanatic, Ravaillac, who could not forgive the King for having been a Huguenot. The personification of French liberalism, both at home and abroad, Henry had protected the peasant and the artisan, and been the first of modern statesmen to conceive the idea of something like a league of nations. A hundred years later, after the Treaty of Utrecht, the idea was revived by the Abbé de Saint-Pierre, two hundred years later still by M. Léon Bourgeois (who afterwards was the first representative of France on the League of Nations) in his book "Solidarité," published in 1908.

After Henry's death his policy was completely reversed by the two great statesmen, Richelieu (1585–1642) and Mazarin (1602-61), who followed him, and by his grandson Louis XIV. (1638–1715). At home these statesmen ruled with an iron hand, crushing the liberties of the individual, especially of the turbulent barons and of the Huguenots. Abroad they put their faith in armies and launched on a career of conquest. In 1636 Richelieu joined in the Thirty Years War against the Empire.

The brilliant victories of Condé and Turenne brought the war to a happy conclusion, as far as France was concerned. In 1648, by the Treaty of Westphalia, France obtained the acknowledgment of her right to the three frontier bishoprics—Metz, Toul, and Verdun—conquered by Henry II. At the same time her enemy, the Empire, was weakened by the establishment of the independence of the United Provinces and by the splitting up of Germany into a large number of independent states. For eleven years after the Treaty of Westphalia, France continued at war with Spain, until, by the Treaty of the Pyrenees, she again won more territory—Roussillon in the south, and in the north and east a few places in Lorraine and the Netherlands.

The Golden Age of Louis XIV.

We are now in the full tide of the reign of Louis XIV., of the Great Century, as it is called, 1643-1715. It may be regarded from two different points of view. From one Louis appears everywhere as "le Grand Monarque." In politics he is a beneficent tyrant dominating over the most glorious period in the whole of French history, a triumphant conqueror, finally overcoming Austria, the hereditary enemy of his kingdom, giving France the hegemony of Europe, extending his dominions until they stretch in one solid and unbroken mass from the Atlantic Ocean to the Rhine. In literature and art, as a bountiful Maecenas, he presides over a dazzling Augustan age, when, as Lord Acton said, Europe's thinking was done for her by France. From the other point of view, Louis XIV. appears as the evil genius of France, a despotic and spendthrift monarch, whose oppressive and reckless extravagance led ultimately to the crash of the Great Revolution.

The Reverse of the Medal

It is in 1685 that this dark aspect of the century begins to open up. In that year Louis laid the coping-stone on his anti-liberal policy by revoking the Edict of Nantes and sending into banishment, to enrich England and Holland, many of his most prosperous subjects. Two years earlier Louis' greatest minister, Colbert, had died. Bereft of his restraining influence and of his genius for finance, the King rapidly led his country down the road to financial ruin. In war, every battle, every siege was a pageant. In peace, Louis poured out money like water on fêtes and vast building schemes at Versailles and at Marly. Meanwhile, up and down his provinces the exactions of his tax-gatherers were reducing the peasants to a servitude and a beggary worse than anything they had endured

in the Middle Ages. Towards the end of the century not even military glory gilded this misery. For Louis' generals were no longer winning brilliant victories. In his last war (1702-14), fought in order to establish his grandson, Philip of Anjou, on the Spanish throne, against the Empire, England, the United Provinces, Brandenburg or Prussia, and Savoy, though Louis attained his dynastic object he won no accession of territory; on the contrary, with his surrender of Nova Scotia to England, there set in that conquest by England of French colonial possessions in America and India which continued for the next half century. The treaties of Utrecht and Rastadt, terminating the war of the Spanish Succession, were signed in 1713-14. The following year Louis XIV.'s death closed the longest reign in French history.

Discredit Brought Upon the Monarchy

The minority which now occurred, the Regency of the little King's cousin, Philip Duke of Orléans (1715-23), was a period of almost unqualified disaster for France. When Louis XV. came of age things began to look a little brighter. In a war against Prussia and England, Louis commanded his army in person, and at Fontenoy (1745) won the first battle since the opening of the Hundred Years War in which a French king had defeated an English army. Louis, "le Bien Aimé" (the well-beloved), as he was then called, was at that time so much the hero of his people that the news of his serious illness spread panic among them. But the growing discontent with the exactions of the monarchy and the vices in which the King now began to indulge brought about so complete a revulsion of feeling during the remaining years of the reign, that when, after Louis' death from small-pox in 1774, his coffin was borne by night to the royal sepulchre in the Abbey of S. Denis, it was greeted with insults.

Neither the virtues of Louis XVI., 1774-93, nor the wise government of his ministers, Turgot and Necker, two of the ablest of French statesmen, could avert the Revolution which Louis XIV.'s despotism and extravagance and Louis XV.'s vices had rendered inevitable. Not even the revival of the French navy and French successes, chiefly maritime, during the American War of Independence (1776-83), in which France joined as the ally of the colonies, could restore the popularity of the French monarchy. And it was not that institution alone that had fallen into discredit. From the appearance of Montesquieu's famous masterpiece, "l'Esprit des Lois" (1748), there was hardly an institution, social, political, or religious, which by Montesquieu, Voltaire, Diderot, or Rousseau had not been tried and found wanting.

The revolutionary ideas of these philosophers were spreading throughout the kingdom: By a certain section of the nobility, by the Comte de Mirabeau, for example, they were eagerly welcomed.

Mutterings of the Coming Storm

These seigneurs, descendants of the old feudal barons, had had their political aspirations stifled by Richelieu and Mazarin. By Louis XIV. they had been converted into mere courtiers, striving to outdazzle one another at Versailles and Fontainebleau. Their lavish expenditure at the court and in the wars of Louis XIV. had involved them in ruin. They still retained certain feudal privileges—exemption from taxation and the right to exact dues, tithes, and tolls from the dwellers on their domains. But privileges alone, without duties, remained to these ghosts of feudal barons, for the administrative functions they formerly exercised had devolved on the King's officers, "les intendants."

In many cases the impoverished nobles had been compelled to sell land to the peasants. Oppressed by every conceivable hardship and exaction, paying in many cases four-fifths of what they earned to the King, the lord, and the Church, these down-trodden peasants somehow, though it seems well-nigh incredible, contrived to prosper. Hence, even before the Revolution, there was growing up in France that system of peasant proprietorship which has remained ever since the main feature of French land tenure. Peasant holdings before the Revolution occupied as much as one-third of the kingdom.

Destruction of the Bastille

Meanwhile, France was threatened with bankruptcy. To devise measures to avert the crash the States General were summoned for the first time after an interval of 175 years. They met at Versailles on May 5, 1789. With that meeting the Revolution began. This National Assembly, called later the Constituent, the first of the three great Revolution parliaments, sat until September, 1791; the second, the Legislative Assembly, sat until September, 1792; the third, the Convention, until October, 1795. When the States General first assembled few realized what that meeting portended. Only a few weeks later, when Paris rose and destroyed the royal fortress of the Bastille, on July 14, Louis exclaimed to his minister: "It is a revolt, then!" "Sire, it is a revolution!" was the reply.

The Bastille's destruction was the first great popular manifestation of the Revolution. The second occurred on October 5,

when a disorderly rout, chiefly women and men dressed as women, marched from Paris to Versailles. Invading the Assembly Hall, penetrating even into the royal palace, they demanded corn for the famished capital, vengeance on Louis' Austrian Queen, Marie Antoinette, whom they accused of being the cause of all their troubles, and the presence of the King among his people in the metropolis. On the following day the petitioners returned to Paris, bringing with them the King, the Queen, and the Royal Family.

Seizure of the Royal Family

The lugubrious procession was preceded by the heads of two of the King's bodyguards, who had been murdered in the palace that morning, borne aloft on pikes. Soon after the Assembly followed the King to Paris and established itself in the Riding School, close to the Tuileries Palace, where the King was henceforward virtually a prisoner. Paris now became the centre of the Revolution. Already the old régime had vanished and political equality had been born when, on the famous night of August 4, the nobles and clergy had, at a meeting of the National Assembly renounced their privileges. Then came the abolition of the divine right of the King, who became a mere functionary of the State, and the confiscation of Church property. This was an attempt to restore financial order by the issue of paper money (assignats), with the confiscated property as security. At the same time an oath of allegiance to the new constitution was exacted from the clergy.

Throughout the first two years of the Revolution there was no question of deposing the King, and much less of abolishing royalty. The first constitution, drawn up by the Constituent Assembly and confirmed by Louis in the autumn of 1791, vested executive power in the King, and legislative power was exacted from the Assembly of 745 members elected indirectly for two years by the eighty-three departments which had taken the place of the old provinces.

Execution of the King and Queen

But Republicanism had even then begun to gain ground. It received a great impetus by the attempted flight of the King and the Royal Family in the summer of that year, and was further encouraged by the belief that the Royalist emigrants were in league with the European Powers to restore the old régime, and that this league had the sympathy of the King and his family as well as of all in France who were not taking an active part in the Revolution.

To this firm conviction of the Revolutionary party may be mainly ascribed most of the important events of 1792: the declaration of war against Austria, the two attacks of the Parisians on the Tuileries on June 20 and August 10, the imprisonment of the King and his family in the Temple, the invasion of the prisons by the populace and the massacre of twelve to sixteen hundred prisoners, the proclamation of the Republic, and finally the King's trial and execution on January 21, 1793, followed by the Queen's execution on October 16 of the same year.

The country was declared to be in danger; and well it might be. The ill-equipped Revolutionary armies were no match for the enemy, who was marching on the capital. First Prussia, then England, joined Austria in making war on the Revolutionary government. The general of the Revolutionary army, Dumouriez, went over to the enemy. Every frontier was threatened. Paris was without bread and without money. The Royalists on the west had risen against the Republic. The Girondists (so called because most of the deputies who formed the party represented departments in la Gironde) driven from office and from the Convention, had raised the standard of revolt in Normandy.

France Under the Terror

The extreme Revolutionary party, the Jacobins (named after the famous revolutionary club to which most of them belonged), led by Robespierre (1758-94), were now in power. They believed that the only way to save France was by a Reign of Terror carried out by the Revolutionary Tribunal and the Committee of Public Safety. Holocausts of victims perished daily beneath the guillotine set up on what is now La Place de la Concorde. But the Terrorists were constantly falling out among themselves. Mère Guillotine devoured two of Robespierre's former friends, Camille Desmoulins and Danton (April, 1794). Finally, the Terror ended when Robespierre's own turn came on July 28, 1794.

The one part of the Terrorists' work that had prospered was the war. Long before Robespierre's fall all danger from the frontiers had vanished. Distracted France never showed herself more vigorous than during those ghastly months when she raised for her defence no fewer than 600,000 volunteers. On the line from Strasbourg to the sea four armies defended her; in the west two more held the Pyrenees; another watched the Royalist insurgents of La Vendée; while in the south-east the army which had just driven the English from Toulon waited for a new commander. He came in the person of General Napoleon Bonaparte (born 1769). He had already made his mark in home politics, when in the street battle round the Church of S. Roch on

October 5, 1795, he had turned his artillery on the mob and saved the National Convention. Three weeks later the Convention dissolved, having completed a constitution which instituted the Directory. The Directory was the Revolutionary government. It lasted until Bonaparte abolished it on his return from Egypt in 1798. By establishing the Consulate in its place, Bonaparte practically took the government into his own hands.

Thus the movement which had begun in 1789 with the Declaration of the Rights of Man ended in a military despotism. As First Consul for ten years, then for life, and finally in 1804 as Emperor, Napoleon, though he kept up the form of a Senate, was in reality absolute.

In secular matters, in the Civil Code, drawn up between 1804 and 1810, Napoleon was inclined on the whole to follow the lines already traced by the Revolutionary governments. And with but a few modifications the Code has continued ever since to determine legislation civil, commercial, criminal, and penal.

Napoleon and the First Empire

In ecclesiastical affairs Napoleon was reactionary. He abolished Robespierre's worship of the Supreme Being, and by the Concordat (1801) re-established the Catholic Church on a footing which continued until the separation of Church and State in 1905. Following in the footsteps of the medieval Philippe le Bel, 1285-1314, who had brought Pope Clement V. to Avignon—where the Popes remained for seventy years (1308-78), a period known as "the Babylonian Captivity"—Napoleon brought Pius VII. to Paris to crown him with the crown of Charlemagne in Notre Dame. But when the crucial moment arrived, as Pope Pius lifted the crown from the altar, Napoleon seized it, and with his own hands set it firmly on his brows. "I found the crown of France in the gutter," he said afterwards, "and I picked it up on the point of my sword."

While at home Napoleon was organizing, if not creating, modern France, abroad he was winning the victories—Marengo, 1800; Austerlitz, 1805; Jena, 1806; Eylau, 1807; Wagram, 1809—which were to restore to France all her old conquests and much more. On the north, in 1811, the new France extended to the Baltic, including Brussels and the Scheldt; on the south as far as Rome itself; and beyond the Adriatic to the Illyrian Provinces. In addition, numerous other European States had been carved up into republics dependent on France, or kingdoms ruled over by Napoleon's brothers and generals.

But such a power, ignoring as it did all past traditions, all national feeling, all distinctions of race and language, was bound to break up, even without any foreign attack. From the beginning, however, from the Battle of the Nile (1798) to Trafalgar (1805) and on to Waterloo (1815), Napoleon had met two invincible enemies, the sea and the maritime power of England.

From Trafalgar to Waterloo

And the tide began definitely to turn against him when he found himself up against England (represented by Wellington), in the Peninsular War (1808-14). It became still more adverse in the disastrous failure of the Russian campaign. Then in 1814, after Germany, at Leipzig, had thrown off the conqueror's yoke, came a series of battles in which Napoleon, though resisting magnificently, was driven back and back until he was forced to abdicate at Fontainebleau on April 6, 1814.

Eleven months later the exile had escaped from his microscopic empire of Elba, to which his enemies had banished him. He was back in France, marching towards Paris with an army of 1,500 men. The restored Bourbon, Louis XVIII., fled, and Napoleon entered Paris on March 20, 1815.

The Powers who were remaking the map of Europe at Vienna hastily broke up their conference, placed Napoleon under their ban, and each engaged to furnish a force of 180,000 men against him. In face of such a combination not even a Napoleon could stand. On June 18 his failure to prevent the junction of the British and Prussian armies lost him the Battle of Waterloo. Throwing himself on the mercy of his greatest enemy, he surrendered to the English on board the man-of-war Bellerophon, and by the unanimous resolve of the Allies was transported a prisoner of war to St. Helena, where he died in 1821.

Restoration of the Monarchy

After Waterloo, the French, for a time at any rate, had had enough of wars. Peace at any price was the foreign policy of the restored Bourbon monarchy. There were only two exceptions—a short war with Turkey, in which the Turkish fleet was practically annihilated at Navarino (1827), and the war against Algerian pirates, which resulted in the conquest of Algiers (1830).

In home affairs they tried the experiment of constitutional monarchy. It was a failure. The elder Bourbons, Louis XVIII., 1814-24, and Charles X., 1824-30, had been born and bred in the divine right of kings, and could not find it in

their nature to govern constitutionally. But the Orléans branch of the Bourbon house, descended from a younger son of Henri Quatre, had always represented French liberalism. And when the Revolution of July, 1830, put on the throne Louis Philippe, Duke of Orléans, who had fought in the armies of the Great Revolution, and whose father, Egalité, was one of the Great Revolution leaders, much was expected of this liberal prince, and of the new constitution which cleared away the last vestiges of feudalism and with them the theory of the divine right of kings.

The Revolution of 1848

Great was the disappointment, therefore, when the July government turned out to be as much a one-class rule as that of the elder Bourbons, the only difference being that under them it had been the aristocracy that governed, while under Louis Philippe it was the rich bourgeoisie. After eighteen years of it the discontent of the unrepresented professional classes, small shopkeepers, artisans, and peasants, culminated in another revolution, which drove the last French monarch from the throne, and compelled him and his minister, Guizot, to fly for their lives.

The Republican Government which followed was short-lived. After some months of anarchy the nation elected Napoleon Bonaparte, nephew of the great Napoleon, president for four years. The National Assembly's attempt to restrict manhood suffrage, the great conquest of the 1848 Revolution, gave the president an excuse for his coup d'état of December, 1851. He dissolved the Assembly, restored manhood suffrage, and appealed to the nation, with the result that he was made Emperor.

Brilliance of the Second Empire

In commercial and industrial affairs the Second Empire was a period of immense prosperity; France was covered with railroads—the Suez Canal was constructed by M. de Lesseps (opened 1869); great cities, like Marseilles, were practically rebuilt; and Paris was transformed by Haussmann. But in the intellectual and political sphere it was the negation of freedom. This, the great writers of the day, Victor Hugo—who remained in exile throughout—Michelet, Taine, and Renan, knew too well.

Abroad, true to the Napoleonic tradition, the Second Empire reversed the policy of the Restoration and plunged France into foreign wars: The Crimean War (1854-56), the war with China (1857-60), with Austria (1859-61), resulting in the acquisition by France of Nice and Savoy, and the establishment of Italian unity, and the disastrous Mexican Expedition which ended in 1867. The Emperor's clerical policy made France the supporter of the Pope's temporal power against the new Italian Government; and from 1861 until the Franco-Prussian War French troops protected the Vatican.

Meanwhile, on the eastern frontier, a rivalry was growing up between France and Prussia, which was to dominate European and even world politics from that time to this. France wanted the Rhine frontier, which had been hers from 1795 till 1814. Prussia, ever since the Treaty of Utrecht had made her a kingdom, had been advancing with ominous strides. From the day when her defeat of Austria in the Battle of Sadowa (1866) marked her out as the leader of the Germanic States, Prussia and France were like two locomotives rushing towards one another on a single track. The collision occurred on July 19, 1870, when France declared war against Prussia.

From 1870 to the End of the Great War

Space does not permit us to describe the incidents which led up to it—the Luxembourg affair, 1867; the French Army Bill, 1868; and the Hohenzollern candidature to the Spanish throne. The French Minister of War, Leboeuf, had boasted: "We are ready, more than ready. There is not a gaiter-button missing." In truth, nothing was ready, as was seen in six weeks of defeats: Weissenburg, Wörth, Spicheren, Gravelotte, and finally Sedan, where the whole Imperial army, including the Emperor with his mountains of luggage ("Empereur Colis" he was called), were prisoners in the hands of the Germans. Two days later, the Emperor having abdicated, the Third Republic was proclaimed in Paris. Meanwhile the Prussians were marching on the city. They invested it on September 19.

Through nearly five months the Parisians held out, amidst terrible privations and much internal dissension, and subjected towards the end to a severe bombardment. On January 29, 1871, imminent starvation compelled them to capitulate. Eleven days earlier, the New German Empire had been born at Versailles, in the very Hall of Mirrors which was to witness the signing of that Empire's doom forty-eight years later. The Treaty of Frankfort (May 10, 1871) deprived France of all Alsace, except Belfort, and of part of Lorraine, including Metz. It condemned her to pay a war indemnity of five milliards, and until the indemnity should be paid established a German army on French soil.

With marvellous energy the French rallied from defeat. To the disgust and surprise of the Germans, by September, 1873, they had paid their war indemnity,

and been released from the presence of the German army of occupation.

The Third Republic has given France its most stable Government since the Revolution, and a constitution—the tenth since 1789—that weathered numerous crises, including the Great War, at the termination of which it may be regarded as standing more firmly established than ever before.

Abroad, the Third Republic has given France a colonial dominion in area second only to that of Great Britain. But with the memory of two German invasions in a lifetime; in the presence of her ten devastated departments; crippled by the loss of more than a million of her sons; with an overwhelming burden of debt, France still remains obsessed by German peril and the need of assuring against it.

FRANCE: FACTS AND FIGURES

The Country

Massive hexagonal, about 600 miles north to south, 560 miles west to east, and 680 miles north-west to south-east., Coastline of 1,304 miles on Atlantic, and 456 miles on Mediterranean; land frontier about 1,665 miles. Very fertile plains and high bare plateaux, great rivers (Loire, 650 miles; Rhone, 507 miles; Seine, 485 miles; Garonne, 378 miles; Marne, 326 miles; Somme, 150 miles), and frontier mountain ranges east and south (Jura, Alps, and Pyrenees).

Alsace-Lorraine, 5,605 square miles, and 1,709,750 population, restored to France after Great War, with rights of exploitation of coal mines in Saar basin, an area of about 750 square miles, and population of 657,870, who, after fifteen years, are to vote for continuance of rule by League of Nations commission or union with France or Germany. Total area of France with restored territory, 212,659 square miles, with population in 1921 of 39,209,766. The island of Corsica, in the Mediterranean, south of Genoa, is 3,367 square miles in area, with a population of 288,800, mostly Italians.

Government and Constitution

Republic, under constitution of 1875, and since modified. President elected for seven years. Chamber of 610 Deputies, elected for four years by manhood suffrage, and Senate of 314 elected for nine years, except 75 elected for life, together form National Assembly. Conseil d'État, appointed by President, is final court for suits and prepares rules for public administration. Country is divided into ninety departments.

Defence

Land defences include former German fortress of Strasbourg in Alsace, and Metz and Thionville in Lorraine. Other fortresses are Verdun, Toul, Epinal, and Belfort. Toulon, Rochefort, Lorient, Brest, and Cherbourg are fortified naval harbours. Universal service enabled France to place in the field, in two weeks after the outbreak of the Great War, 3,781,000 men, with 92,008 officers; in 1918 this force had risen to 5,000,000 men and 128,000 officers, including colonial forces.

The navy, which is manned partly by conscription and partly by voluntary enlistment, has a reserve of 114,000 men, with about 25,500 on active service, and is undergoing revision. The battle fleet in 1922 included two pre-Dreadnoughts, seven Dreadnoughts, eight armoured cruisers, and five cruisers.

Commerce and Industries

In 1921 the area under wheat was 13,245,000 acres; mixed corn, 271,000; rye, 2,185,000; barley, 1,662,000; oats, 8,346,000. The area under vines in 1920 was 3,726,620 acres, yielding 1,300,200,000 gallons of wine. Fruit culture and silk industry extensive. Farm animals: About 2,543,000 horses, 12,782,000 cattle, 9,373,000 sheep and lambs, 4,584,000 pigs, 1,228,600 goats, 297,500 asses, and 178,500 mules. There are over 40,000 mines and quarries in which minerals and metals are worked, and over 70 sugar works. The mercantile marine has a tonnage of over 3,000,000.

Chief exports: Cotton tissues, silk tissues, wool, woollen tissues, wines, smallwares, automobiles, silks, millinery, artificial flowers, raw and dressed skins, tools and metal goods, machinery, pig-iron, butter, table fruits, refined sugar, brandy, liqueurs, fish, cheese, etc. Chief imports: Wool, cotton, coal, silk, oleaginous fruits and seeds, machinery, raw skins, cereals, timber, caoutchouc, copper, petroleum oils, coffee, and wines. Totals in 1921: Exports, 21,553,000,000 francs; imports, 23,548,000,000 francs. Value of franc of 100 centimes, in normal conditions, 25.225 to the £ sterling, was in Oct., 1921, 53.28; in Nov., 1922, 67.

Communications

Railway mileage about 26,250; under construction, 760; projected, 688. Navigable river mileage in use, 3,800; canals, 3,620. There are over 450,000 miles of telegraph wires, and over 790,000 miles of telephone lines.

Chief Towns

Paris, capital (population in 1921, 2,906,470), Marseilles (586,340), Lyons (561,590), Bordeaux (267,410), Lille (200,950), Nantes (183,700), Toulouse (175,430), St. Étienne (167,970), Strasbourg (166,770), Nice (155,840), Le Havre (163,370), Rouen (123,700), Roubaix (113,260), Nancy (113,220), Toulon (106,330), Mulhouse (99,220), Amiens (92,780), Limoges (90,180), Angers, Nîmes, Clermont-Ferrand, Rennes, Montpellier, Tourcoing, Dijon, Grenoble, Reims, St. Denis, Tours, Brest, Levallois-Perret, Calais, Le Mans, Orleans, Boulogne-sur-Seine, Versailles, Metz (between 86,000 and 62,000).

Religion and Education

The country is chiefly Roman Catholic. When the Church was disestablished in 1905, religious bodies were authorised to form associations for public worship. The Roman Catholics have 17 archbishops and 68 bishops, and 51,000 clergy, exclusive of Alsace-Lorraine, Algeria, and colonies. Of 30,000 men and 130,000 women under vows in 1905, many left France, and Protestants number about 1,000,000. Educational system highly developed, and the primary schools are secular, compulsory, and free from age of six to thirteen. For boys and girls over thirteen years of age there are state lycées, high schools, a number of State universities, technical colleges, schools of fine arts, and conservatoires of music and the drama, and an excellent system of training teachers.



FRENCH EQUATORIAL AFRICA: SINGING DEATH-DANCE OF THE CANNIBAL ZANDÉ TRIBESWOMEN

This tribe has been tamed by the Belgians, and the women are dancing and singing on Sunday afternoon to entertain some Government officials. But all the Zandé, who spread into British and French territory, are not yet subdued. Any captive round whom the women of a wild tribe dance in slow rotation, singing to the beat of tom-toms, is destined soon to die and become the principal dish in the feast

Photo, H. Lang, Congo Expedition, American Museum of Natural History

France

III. Her Colonial Empire & Its Native Races

By Gabrielle Vassal & Edward Wright

A conspectus is given here of the peoples and lands of the colonies and dependencies of France, in Africa, America, Asia, and Australasia, in a series of five articles including an historical sketch. Separate articles on Algeria, Andorra, Annam, Cambodia, Dahomey, Madagascar, Morocco, and Tunis appear under their own headings

1. African Lands & Peoples

IN size, population, and resources, French Africa is one of the great achievements of modern times. It comprises nearly half a continent, with about one quarter of the people. It has given France considerable stretches of good land and perfect climate, suitable for white settlement. It has provided her with a good share of the tropic produce of increasing value for northern nations, and, what is of high importance, it has brought into the orbit of European culture a hardy race of mountaineers of European type, who seem to be able to breed as well in the tropical as in the temperate zone. Reunited with their very ancient kinsmen, this white race, that is spread from the southern Mediterranean coast through the Sahara to the bank of the Niger, may bring the European to an equality with the Chinese in the power of ranging through all climates.

Berber and Beduin Bow to France

The northern regions of French Africa are described in detail in the chapters on Algeria, Morocco, and Tunis. We can, therefore, open with the Mauritania (or Senegambia) country, extending between the barrier of the Atlas Mountains and the Senegal River. It connects with the French Sudan and Sahara, the Military Territory of the Niger and the Lake Chad country and Tibesti highlands, all forming an uninterrupted stretch of about 2,600 miles of tropic wilderness.

One old native race holds this great desert, from the Wad Nun pastures by the Atlantic to the rain-fed Tibesti mountains of the Libyan Desert. It is the Berber race, that wandered from the Atlas at some time unknown, and bred the racing dromedary that can feed on the scrub of the Sahara. Upon these nomad Berbers have descended Beduin tribes from the Saracen days, and after more than a thousand years of fighting and religious intrigue, the Berber resumed the mastery of the desert, but he, too, fell before the forces of France. Alongside some of the migrant Arabs he still holds more than three hundred thousand square miles of closed territory in Mauritania, together with a formidable mass of the mountains of Morocco. This free country has become the refuge of the old lords of the desert, commonly called by the nickname of Tuareg.

White Lords of the Desert

These were the men who formed the cavalry with which Hannibal continually defeated the legions of Rome, and lost his last battle because they would no longer serve him. When the Romans invaded the settled part of Barbary, from Tunis to Morocco, these men stayed the advance of Rome, and then freed their countrymen. If France can subdue and civilize them, she will strengthen herself immensely, and her French Berbers will add to the general power of the entire European stock of white men, for the Tuareg is a white man of fine type who can breed and flourish in tropic heat, while his kinsmen, the settled Kabyle, can equally thrive in the snow and thin air of the highland pastures of the Atlas and Tibesti mountains.

The Tuaregs are skeletons of white skin and cordlike sinew. They live on fermented camel milk, dates, and a



THE TOUCH OF LIFE WHICH BREAKS THE ENDLESS MONOTONY OF UNDULATING SAND IN A DESERT LANDSCAPE

Winding here and there over the vast spaces of the Sahara, the world's largest desert, are tracks beaten flat by the traffic which during the ages has made its way from one point to another in this immensurable ocean of sand. Along these lonely highways passes many a camel caravan, bathed in the dazzling golden glow of sun and sand, like a thin stream of life crossing the limitless sea of eternity



CAMPING-GROUND OF A NOMAD TRIBE ON THE WILD SANDY TRACTS OF THE SAHARA DESERT

In strange, unexpected places life abounds in the Sahara, and the wandering nomadic races know full well the habitable regions of the great desert. Many of these tribes are purely pastoral, by no means bloodthirsty marauders or "pirates of the desert," as they have been fantastically represented by old writers. When possible, they encamp within view of a chain of mountains, from which will descend the rains that will cover their resting-place in spring with fine vegetation

little meal, and from the days of the Roman Empire they have been famous for their extraordinary length of life. Death from sickness at the age of eighty used to be regarded by them as a premature decease, and they still have a remarkable proportion of active riding centenarians. They and their women dress in the blue cotton woven by settled Berbers of Wad Nun on the Atlantic coast of Morocco.

The men, however, are remarkable for their custom of masking their faces in a long cloth. They do not remove it before going to sleep, and only when they wash themselves, with sand serving as soap, can their white skin and fine European features be discerned. Otherwise what can be seen of them, beside part of their aquiline noses and their blue, grey, or brown eyes, makes them look like quaint blueskins, for they heavily tattoo arms and hands and other parts of their person. They call themselves Imochagh, and are only called Tuareg, with Tarqui as singular form, by their Arab foes "Tuareg" means apostates, and they are nicknamed thus because they abandoned Islam out of hate for the invading, land-grabbing Arab.



PORCUPINE QUILLS AS AN AID TO BEAUTY

The women of French Equatorial Africa usually adopt scanty draperies of a decorative pattern, but the tribal ornaments are numerous and original in the extreme, porcupine quills inserted in the nose being the very acme of fashion

Their women, as becomes a wild, free, white race, are among the freest in the world. If possible they go with their men into battle. They can ride a dromedary sixty miles in an afternoon for pure pleasure. They, however, have a more graceful walk than the men, who generally look strange and awkward on their feet, as they mount their racing camels from childhood, and do not like to dismount unless it is to stretch themselves for a rest. Primitive mother right is the base of the Imochagh woman's freedom. She retains in full all the privileges of the female Berber. If she welcomes a stranger, the tribe must use him as a guest of honour. If her husband has conversation with a slave girl, she makes the offspring family serfs, while if her daughter were so lost to pride of race as to marry a half-breed, her children would be free and noble. But seldom does a Berber girl stoop in this way. She belongs to one of the proudest fighting aristocracies, and round the black camel-skin tents of her family



BLACK JUSTICE MOVES WITH MEASURED TREAD IN SENEGAL

In the chief town of every province of French West Africa there is a native court of justice composed of the chief of the province, with two of the notables to assist him. These native judges preserve great dignity, and conduct their sessions with leisurely solemnity, and there is a patriarchal atmosphere about their courts, which frequently sit in the open air under immense cotton trees

Photo, Fortier



DESERT DIGNITY ARRIVES ON CAMELS AT TIMBUKTU

Pastoral nomads of the Sahara, the Tuaregs are Islamised people of Berber stock, with many good qualities and distinctive institutions. Many of them are excellent craftsmen in metal and leather work, hand pottery, and weaving. This photograph shows a company of petty Tuareg chiefs arriving at Timbuktu to have a palaver with the French authorities and to make a few purchases



INSEPARABLE COMPANIONS

A warrior born and bred, the Congolese native would rather dispense with his few personal adornments than with the trusty spear, his friend from early manhood

there may be scores of tents of half-breed or black retainers. The women often control the money and are renowned for their virtue.

In Mauritania, the most dangerous country in the world for an explorer to enter, the life of the Berber exists in fullest variety. On the northern side, with water and good soil, the Kabyles live in confederations of fighting villages. The name "Kabyle" means, as in Algeria, a member of settled tribes that are leagued for defence. The people grow barley, weave blue cotton, and make the silver jewelry that jingles on every free Berber woman. Each village is governed by a freeman's council, and divided into two opposing parties led by chiefs. Feuds between confederates are usually settled, because there is a state of permanent warfare between Berber and Arab settlements. Then by the villages of stone or clay and straw built houses and walls there is often a camping place for the tents of nomad Berber shepherds, who wander over the desert pastures, mounted on dromedaries and armed against lions, leopards, and persons who dispute their right to feed their sheep.

There are, however, peaceful market places for Arab and Berber, such as the large walled, towered, and five-gated town of Augilmin in Wad Nun, where the Jews do most of the work as well as a good deal of the trading, and have a couple of synagogues and a school near the mosque and great square. There is also open trade in the oasis town of Tenduf, at the inland end of the Tekna region by the old trading route from Timbuktu to Morocco.

Amid the wastes below Tenduf are gum forests and famous salt pits on which the Niger country depends for salt. The French Government still has to allow caravans to go into Mauritania to trade for salt, and the Spanish occupation of the Rio de Oro province of Mauritania is at present so light and weak that the free tribes are recovering their market in European goods, which they lost in French Morocco and French Sahara.

Picturesque as is the broken and fugitive Berber lord of the great desert, his defeat was a blessing to all his subjects. His rival, the Arab, is dying out through luxury and viciousness, and though, from a military point of view, the puritanic virtue of the Berber that has enabled him to survive all disasters and out-breed all conquerors may be

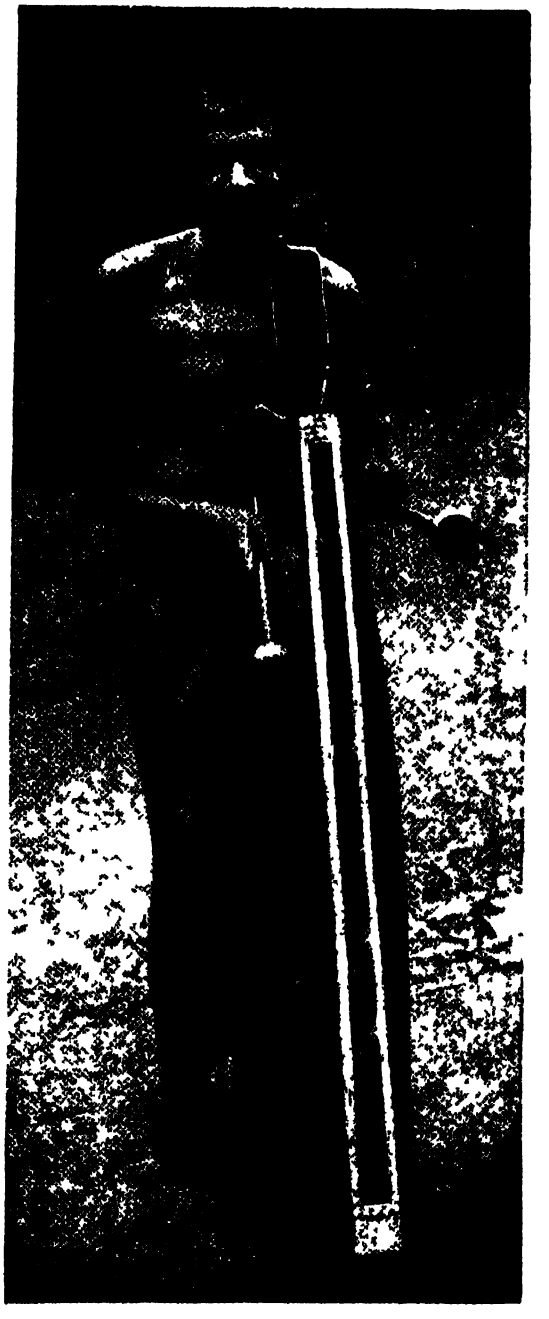
deplored, the perennial strength of his stock, when it is finally broken to civilization, will be a blessing. For his vast lost empire needs him again, trained and intellectual, as foreman. French engineers are already transforming his old dominion. In some places they are finding water only fifteen feet below the sand. They are turning many a brackish well, with a single clump of palm trees, into an irrigation village, with a square mile of date palms and orchard trees.

At Tougourt a system of desert railways begins, with feeding motor tracks that will make the Sahara, when irrigated and supplied with power from solar steam plants, capable of supporting a large population Far from being a flat, sandy wilderness, the Sahara, a million square miles in extent, is a rolling country, with mountains going up eight thousand feet into the blazing sky, with rainy highlands like Adrar, Aïr, Borku, and Tibesti, and a soil consisting mainly of gypsum, chalk, and sand, that needs only water to make it wonderfully fertile. Above Cape Juby, where there was a British colony until 1896, there is an example of a waste that could feed some millions of people

Enormous quantities of water from the Atlas run to waste for lack of reservoirs and conduits. As a thrifty Scot of the old Juby settlement pointed out, with voice breaking at the thought of what was being wasted, twenty thousand Berbers and Arabs fight for food in a region that could maintain all Scotland. This is the kind of thing that the French are remedying, but they need enlightened white Berbers, rather than the patient, unprogressive old black slaves of the Berber, to help them in their work.

The trouble is that the nomad Berber has filled nearly all the best parts of his old dominions with varieties of half-breeds. He peopled oases and permanent pastures with dusky serfs, who are now breeding from the southern slopes of the Atlas to the Upper Volta territory in the curve of the Niger River, and from Mauritania to the frontier of the Nile Basin. Below Algeria, where the oases are thickset with his mulattoes, his old slave races of blacker blood begin to prevail at Wargla and extend to Lake Chad and the black kingdom of Wadai.

More useful is the race-making work of the Berber in Western Sudan. His mongrel nations are the progressive forces in a vast territory that was



TO SPEED THE COMING GUEST

A hearty welcome awaits visitors to this Congo village in the shape of a deafening tattoo which the old negro minstrel beats on his most remarkable instrument

Photo, Underwood Press Service



HEREDITARY FOES MINGLING IN FRIENDLY CONCOURSE IN THE MARKET PLACE OF THE CITY OF TIMBUKTU

The old city of Timbukta on the edge of the Sahara Desert, eight miles north of the river Niger, is the rendezvous of the different tribes of natives who follow the trade routes across the vast wastes that border it. Tuaregs, Berbers, Dagas, and many other tribes come to the dirty, mud-built city to trade their wares and transact other business. Although Timbuktu has at times possessed a very large population, it now musters only some four thousand inhabitants

Photo, Fortier

settled by dull-minded forest blacks. Deadly fevers still protect many negroes of the low type. In the forest of the Ivory Coast, voodoo snake worshippers still hold their terrible rites. Free Liberia, with a veneer of culture along her shore, spreads tribes with strange, dark ways across her back lands into French territory, and Dahomey, to which a separate chapter is devoted, though opened by railway, remains pagan-minded. But close behind the worst of the pagan tribes press the warlike Berber half-breeds, most of them strong in the faith of Islam. Such are the Fulanis, of the French Guinea uplands, a stock of fair-skinned fighting men, who have violently bettered many black tribes, from the Senegalese to the Hausa, and also produced the Berber-negro Mandingo stock, who are smiths, weavers, dyers, and leather-makers, and fanatic Moslems, busy converting the pagans behind Liberia and in the Upper Volta. One virtue of the numerous Moslem half-breeds is that the law of the Prophet saves them from both trade gin and native intoxicants. So they outlive the pagans, and console themselves with the kola nut, that stimulates better than tea, coffee, or cocoa, and is growing in value as a French colonial article of commerce in Europe.



SONS OF THE SAHARA UNDER FRENCH RULE
The ancient town of Timbuktu is a converging point for the chief races of Central Africa; and Moor and Tuareg are not infrequently seen walking arm-in arm in warm hearted fraternity within and without its walls

Senegal is the favourite French colony in Western Africa, just as the black Senegalese troops are the favourites of the French public. Much of the golden traffic of the desert, which the nomad Berbers used to send towards the Mediterranean, now comes by caravan and river steamer down to St. Louis at the mouth of the Senegal. Up this river a railway connects with the waterway of the Niger, ready to take the trade of Timbuktu, when there is any. The French also base on Senegal the scheme of a railway system which they expect to give them, among other things, a control of trade with South America.

Rare are the harbours along the West African coast; but at Dakar, on Cape Verde, in Senegal, is a fine naval and commercial port, with concrete wharves, and cranes for lifting cargoes from and to holds of ships and trucks awaiting trains. Dakar is less than fifteen



SUDANESE GRACE
Since childhood she has been taught to respect the flag of France, and the camera—that strange innovation of the white man—excites her curiosity rather than her fear

It used to be said in Africa that the British first construct a Customs House, the Teutons a barracks, and the Frenchmen a railway. The Gauls certainly believe in creating commerce instead of waiting for it, but hitherto they have not been very enterprising in the business development of their Guinea Coast territories. Their planters and prospectors for minerals seem slow to follow their railways. Only the earth nut of Senegal is largely produced for European trade, and with some thousands of tons of palm oil and rubber, represents, according to a recent French thousand miles from Pernambuco, in Brazil. It is intended as soon as possible to bring South America a week nearer Europe by the construction of a line running from Dakar to Fez and Tangier. Another line is in course of construction from Algeria to Lake Chad. And in French Guinea a railway runs hundreds of miles into blank jungle towards the Nigeria frontier.



DAUGHTER OF A GREAT AFRICAN NATION
The elaborate headdresses of the women of the proud Fulah race in French Sudan prove them to be as ardent devotees of fashion as their cultured white sisters who dwell in the gay capital of the far-away European foster-country

authority, the full prosperity of the Black Indies of France.

The fact is that round her ancient settlement of Senegal, France has only staked out the domain she intends to develop. So it is in regard to her principal negro territory of Equatorial Africa, which stretches from Gabun and the Congo to Lake Chad, and, with the French Cameroon, has an area of more than one million square miles, with a population of perhaps nine million souls. For the most part this is wild land with primitive folk, who live in a steam bath, amid rotting vegetation, under a killing sun The country is formed of great tablelands, rising one behind each other, like a gigantic staircase each step being from six hundred to nine hundred feet higher than the one below it



HANDSOME IS AS HANDSOME DOES

Good looks are of no avail for the men of the Cameroon tribes; deeds of prowess alone can attract feminine favours. Nevertheless, the carefully-arranged coiffure of this native of Bana bespeaks more than a suspicion of personal vanity

Photo, Brown Bros

On the coast level are great delta swamps, where the mangrove darkens leagues of pestilent ooze. Above this the rivers spread out in immense sheets of almost stagnant water. Then come the rapids and falls from the first tableland, in which the rivers have scooped out great shallow basins, where they spread in sombre grandeur in the pitiless glare of the sun. With the soil brought down from the highest terraces near the Chad country, the basins of the immense tributaries of the Congo grow into inland deltas of swamp.

Here little solid earth is left for man, and the mosquito, breeding continually in the heat and water, fills the air with its deadly music. Villages are built upon the few banks of earth which are not submerged in floods, and in some regions the tribes have to construct the mounds on which they live, and canoe to their neighbours' huts. Above this tableland, where the Congo tributaries spread, there is an unflooded plateau with good ground, and above this rises the sand waste of the final tableland, that has become too dry to retain its former forests.

Such in perspective is the trying and very uncomfortable territory of French Equatorial Africa. It contains a few wandering families of pygmies in its wildest, gloomiest forests. They have long since been overborne and outbred



GLIMPSE OF THE NATIVE QUARTERS IN JIBUTI, THE CHIEF TOWN AND SEAPORT OF FRENCH SOMALILAND

The importance of the colony is undoubtedly due to Jibuti, the seat of administration, with its fine harbour and railway line which penetrates to Addis Abbaba, the capital of Abyssinia. Trade is the chief occupation both in the European and in the native quarters, aromatic spices are among the chief products of the country, for Somaliland still remains the "Regio Aromatifera" of the ancients, supplying the world with considerable quantities of myrrh, frankincense, and balsams

by a variety of negroes and Bantus, some small like the Balali, some very tall like the Atyo, some with fine intelligent features like the Basundi, others an ugly incarnation of brute force, like the Central Ubangi tribesmen. General kinship is shown by flat noses and gaping nostrils, thick lips, prominent cheek-bones, and a chocolate-coloured skin that never deepens into black.

Circumstances have divided this type of humanity into two classes —the men of the woods and the men of the plains. The wood negro lives in dense, dim, silent forests, where the paths between the great trees are choked with brushwood or blocked by the roots, boles, and branches of fallen timber. Except for the cawing of a few toucans and rustle of monkeys high in the roof of leaves, there is silence, and all the green twilight is thick with moist heat. Here dwells the crafty, fierce, forest negro, bound by gloomy suspicions and bad-tempered, to whom the getting of food is often long, heavy labour. On the other hand, the man of the plains, living under the open sky, with food growing almost within reach of his hand, is of an open, merry nature, trustful and almost honest. His chief fault is that life comes so easy to him that he is incurably indolent. Northward he becomes gradually blended with blacks, who have been influenced by the Berbers, and it is said that the most remarkable of the Berber half-breeds, the Fulani, drove some of the fiercest of the blacks, such as the Fans, into the forests. The extraordinary medley of tribes forbids any detailed description. For perhaps two thousand years, when the Romans interfered with the Mauritania Berber and induced more of them to take to desert life, the blacks of the Northern Congo tributaries have been harried by Berber half-breeds, the last of whom were the Moslem Sudanese stocks that slave-hunted for the Imochaghs. Many of the northern tribes of French Equatorial Africa have not yet been studied.



BRIGHT GIRLHOOD AND UNATTRACTIVE OLD AGE

The average Somali woman is not handsome. Her good looks, undeniable in childhood, wane rapidly in adult life, whereas the charm of the young girls is always apparent in the flashing beauty of their eyes, their white teeth, and their bright, intelligent features

Regarding all the new equatorial subjects of France, it may be remarked that few have risen above cannibalism. Some practise it as a last revenge upon

an enemy, while others buy slaves, fatten them and make their flesh tender, for sheer pleasure in the eating of this kind of meat. On the Lower Ubangi, the captain of a French steamer put in at a village to buy wood, and recognized on the bank a native who had been his steersman. The negro said he was a prisoner of the cannibals, and the captain offered to carry him off. The man had only to leap to the bridge of the ship, while the crew covered the villagers with their guns and the boat steamed off at full speed. But the victim refused to be rescued, because he was enjoying all the luxuries of life in comparative freedom, and the prospect of his end did not trouble him.



AGED BEAU BRUMMEL OF CAMEROON

Albeit his venerable head is destitute of hair, the deficiency is covered to a nicety by the tight-fitting cap which, massed with quaint ornaments, is one of the distinctive headdresses of the natives of Fumban

Photo, Brown Bros.

Above the negro and Bantu regions of French Equatorial Africa is the more romantic territory of Chad, with the old kingdoms of Kanem, Bagirmi, Wadai, and Tibesti. Here, mingled with Arab invaders from the Red Sea and blacks, we meet again the masked Berber in three varieties of Imochagh, Fulani, and Tebbu, Teba or Tibbu. The Fulani, who are also known as Fulah, Fuolah, and Fulbe, are the stock that is spread from the Guinea uplands to the eastern Wadai border, as well as into British Nigeria and Darfur. They are one of the world's great fighting races, but many of them are so mixed with negro tribes that the nation shades from white to at least reddish chocolate tints. Above them, in the Tibesti uplands and Borku hills, is the purer race of the Tebbu, who are light bronze in colour, with fine features like the Imochagh or Tuareg, masked like them, and of a pastoral way of life. Having for ages to defend the finest pastures in the Sahara against foes from all sides, the Tebbu are distrustful of strangers, and little as yet is known of their history. Westward they have thrown off from negroid serfs a darker strain in the Kanembu, and another branch settled at Kauar oasis on the route from Bornu to Tripoli.

Having followed the wandering Berbers from the Western to the Eastern Sudan, we must now change guides, and take the course of General Marchand and his half company of Senegalese troops when, in 1898, they marched from the French African border, by way of Fashoda, to Jibuti on the Red Sea. It was the Jibuti railway to Abyssinia that led to the scheme of the Marchand expedition, which, with the aid of an Abyssinian army on the Nile, was to have extended



NATIVE OF THE' DUALA DISTRICT PRACTISING HIS TRADE

He manifests his artistic genius in executing carvings in wood, and, living in the vicinity of the European factories and missionary stations, has no lack of white customers for his wares. The Duala natives, together with their Bakwiri neighbours, are the best known of the Cameroon tribes. Typical Bantus, they take pride in their racial purity, and until recently regarded all half-castes as a disgrace

Photo, J R Bertrastle



NEGRO MUSIC-MAKERS SEARCHING FOR ELUSIVE MELODIES

Most of the tribes of Equatorial Africa are devoted to music, and many are the strange devices which come under their category of musical instruments. These natives of French Cameroon have apparently expended much imagination upon their inventions, but, judging from the somewhat pathetic expressions on their faces, the weird noises produced are not altogether satisfactory

Photo, Brown Bros.



DUSKY BRIDES OF NATIVE MILITIAMEN WHO GUARD THE FRENCH TERRITORY IN GUINEA

The unusual experience of facing the camera has rendered these native women of French Guinea unusually self-conscious. Their normal dress is far more scanty than that which they are now wearing in honour of a special fête organized by the French officials at their home in Labé, a town in the province of Futa Jalon, in the west of French Guinea. In their brightly-coloured voluminous robes, with heavy bead ornaments on their heads and necks, the women are conscious of being clad in a way that will be fully appreciated by their soldier husbands

Photo, Mme F Pobéguin

the French African empire from the Atlantic Ocean to the Red Sea. In those days the only vegetation in French Somaliland was said to consist of three palms by the Jibuti hotel; which were made of painted tin. Things have improved since then.

French Somaliland still has one of the dearest of political railways, on which the fare to Diré-Dawah used to amount, before the war, to about a shilling a mile But the land is no longer a desiccated, monotonous stretch of bleak tropic coast, with dry torrent beds behind, down which unexpectedly roar ruining floods. A large underground lake of fresh water has been found, and is used to fertilise a soil on which fine crops are grown With the desert beginning to blossom with hot-house luxuriance, and trade with southern Abyssinia increasing to £3,000,000 a year, the land of hopes that were lost at Fashoda is prospering in a steady, moderate way.

Less happy is the fairy-like island of Réunion, or Bourbon, rising off Africa, and regarded by the French as a source of colonists for Madagascar. It is a great volcanic peak, 970 miles square at sea level, surmounted by two high craters, Piton des Neiges and Piton de la Fournaise, that gather snow and rain and send the waters down thousands of picturesque gorges into torrent rivers. There is a wonderful variety of climate from the warm coastland to the snowy Piton and the fiery Fournaise that is active and sometimes rolls its lava into the ocean.

Little more than a six-mile belt of mouldered fertile lava round the shore is peopled, and in the moist, hot air flowers and foliage grow with such lovely fury of life that the humblest garden looks like a corner of Eden and threatens to overwhelm the poor native hut. On the heights the scenery is wildly grand, with vast amphitheatres and chaoses of rock, that go down dappled with emerald forests and purpling heather to chill pastures, amid which some ancient Breton families still dwell. Unfortunately, the French settlers are diminishing. At the capital of St. Denis, among some 24,000 townsmen, there is said to be only a score of old families of pure white strain. The population has grown into mulatto stock, with some negroes, Malagasies, Hindus, and Chinese. The half-breeds, with their chocolate or café-au-lait complexions, number about 160,000, and are officially known as Europeans. Politics is their passion and work their aversion. They are also excessively fond of rum,



BEAUTY JUDGED BY FANCY HEADDRESS

Among certain tribes of French Congo a woman's beauty is judged by the manner in which her hair is dressed. Undoubtedly, the owner of this fantastic coiffure stands a good chance of being awarded the coveted apple by some dark-skinned Paris

Photo, Kadel & Herbert



FEMALE DIRECTORS OF THE DYE INDUSTRY

Vegetable dyes are in much request in West Africa, where special attention is given to their preparation. In this town of Kankan in French Guinea the dye-works are under female supervision. Native women also take active parts in the dye industry of Sierra Leone, and on page 734 the common dye-pots of a town may be seen in a specially-constructed cage guarded by a female policeman



WHERE NECESSITY IS THE MOTHER OF INVENTION

How strangely this simple, improvised loom of the French Guinea natives compares with the complicated mechanism of the looms of the more civilized world! But Time, the arch-enemy of the busy European nations, is of no account to the natives of West Africa, and this young negro lad contentedly plies the shuttle without so much as a grumble at his lengthy and laborious task

and, when young and ambitious, can usually be induced to do enough light work to earn the money for a frock coat and patent leather boots, so as to make themselves gentlemen on feast days and Sundays. They are one of the most worthless folk in a land that is purely agricultural. In spite of the richness of the soil, they cannot raise enough meat or grain for themselves, and, except during the wartime prosperity of the sugar plantations, mainly worked by imported labour, there are usually more imports than exports. Réunion at present is a mulatto-lost paradise.

E. W.

2. Fisherfolk of the American Islands

FRENCH America is like a sunken continent, showing only its scattered mountain peaks in the form of lonely isles in a disastrous sea. Once it promised to rival Spanish America, and down to the Mexican Expedition of the Third Napoleon, France had hopes of an American empire. All her present possessions consist of a couple of isles and some rocks off Newfoundland, two sizeable volcanic islands in the Caribbean Sea, and a patch of tropic wilderness in Guiana. The total import and export commerce of these possessions amounts to little more than £5,000,000 a year.

The fisherfolk of Saint Pierre and the Miquelons, by Newfoundland, are the only settled white population. They number about 4,500 people, most of whom live on the ten square miles of barren granite which is Saint Pierre. The two Miquelons, which are larger and have stretches of arable soil, support only some four hundred poor, hardy peasant fishers, who are never certain whether the tongue of land connecting Great and Little Miquelon will not disappear. The islanders are mainly of Breton and Norman stock, but hardened into primitive ways by centuries of struggle against adverse conditions.

Declining Importance of Saint Pierre

Saint Pierre attracts the little mass of the population by having the only good roadstead, sheltered by the Isle of Dogs, with a fishing bank within ten hours' sail. Along the port, at the foot of a mountain, stretches the small stone and timber-built town, with its large wooden quays, beyond which are the drying strands on which an enormous quantity of codfish used to be prepared for export. Twenty years ago the scene in the fishing season was one multitudinous bustle. From Brittany and Normandy came large fishing fleets, which, with the islanders' vessels, numbered more than one thousand ships that worked over the great banks.

Winter Terrors on the Banks

The little isles then ranked, from the commercial point of view, as the third most important oversea possessions of France. They produced an annual revenue superior to that of many French departments, and the movement of navigation was larger than that of most French seaports. The fisheries have declined through lack of herring bait and restriction of grounds.

The people have to stand a winter beginning in late October and lasting often until June. It is exceedingly cold, and at times a ring of ice encloses the islands, and prevents all communication with the outer world until it breaks up in spring-time. North-easterly winds come in furious tempests, and, with powdery mountain snow, penetrate into the poor wooden cabins, and make it impossible to see out of doors so that even short journeys are perilous. The ice-dust can choke a man, besides preventing him from seeing. When the snow dunes melt and summer comes with a stride, the heat and south-easterly winds bring spells of fog, covering earth and sea usually for ten or twelve days. There is also a spring-time procession of soothing icebergs to add to the terrors of the sea.



COMELINESS AND COLOUR IN A FRENCH COLONY

The native woman of Martinique revels in gaudy colours. The cut of her dress may be simple, but the material must be bright, and should it not be sufficiently striking a variegated shawl is worn around the shoulders

There is incomparably more picturesqueness and living romance in the West Indian colonies of Guadeloupe and Martinique. Yet these highlands of tropic beauty, bathed in cooling breezes, are as perilous as the icebound, fog-blanketed rock of wintry Saint Pierre. Guadeloupe, which consists of two islands with some thirty yards of sea between them, has an active volcano, La Soufrière. She lifts her menacing plume of smoke nearly a mile above the ocean amid a brilliant hill-country of forests and cascading streams. Slight but frequent earthquakes make the two lands sway like ships at anchor. Most buildings are, therefore, constructed of timber, but this only exposes the folk to another peril. For in the rainy season there are ravaging cyclones, sometimes of tremendous violence, that tumble the wooden towns about, and fling the sea upon the land.

Martinique is still wilder in her loveliness than Guadeloupe. Above her undulating, neglected, tangled woodlands rise six great volcanoes The highest of them is the terrible Mont Pelée, which in 1902 proved to be one of the most devastating forces in the world In a tremendous eruption it overwhelmed the largest town on the island, Saint Pierre, in which only one man, an imprisoned black murderer, escaped in his cell from the death blast and the lava streams. One-fifth of the total population of the island was annihilated, and only now are the people growing back to their former number of some two hundred thousand souls The centre of commerce has moved westward to the old capital of Fort de France, with its rows of timber-built houses, framed in verdure and set in a magnificent bay. This town has suffered from serious conflagrations, and, as the larger group of old French business families perished with Saint Pierre, the island has had a hard struggle to maintain her fallen trade. Both Martinique and Guadeloupe are cane-sugar plantation colonies, which somewhat revived during the Great War when sugar was scarce and dear.

There are only a few thousand white men in the islands, and a considerable proportion of them are migrants of the



MULATTO WORKERS ON A MARTINIQUE SUGAR PLANTATION

Among the heterogeneous mixture of Martinique natives, white, black, and Carib, the mulattoes take a prominent place where good looks are concerned. On the sugar plantations many lovely types of mulatto women may be seen, whose graceful carriage, piquant air, and brilliant costumes, which afford "beautiful audacities of colour contrasts," are in excellent keeping with the vegetation

official class. The bulk of the population are aged plantation slaves and their offspring, with tints of colour ranging from dull copper to the pure black. The vanished cannibal Carib, who would rather fight his white masters than work for them, interbred with the tamer negro race, and this has been turned into a mulatto shade by successions of white settlers. Then from Asia have been imported free Chinese and Hindu labourers, who have introduced new blends of blood among the liberated slave stock.

The settled coloured folk vainly fought for their freedom in the first part of the nineteenth century, and were liberated in 1848. They have scarcely fulfilled the hope that freedom would inspire them with more energy, and the sugar industry survived only by organization into grand factories and the employment of imported Asiatic labour. Great is the natural wealth of the two large islands and the small isles, that have a total area of more than one thousand square miles. Yet the large forests, containing valuable woods, are but little worked, and a very considerable part of the fine soil is neglected, while the towns are overcrowded with indolent half-breeds.

There are no railways, but with abundant mineral oil close at hand,



QUIET CORNER OF AN IMPORTANT FRENCH POSSESSION

Fort de France, the capital of Martinique, the most picturesque island of the Caribbees, is the chief French naval station in the West Indies. It is situated a few miles to the south of Saint Pierre, the ill-fated town which in 1902 was destroyed in a few minutes by a terrible eruption of the volcanic Mont Pelée, when one-fifth of the population of the island was annihilated



NEGRESS TRADERS BARGAINING IN THE MARKET PLACE

The southernmost island of the Leeward group, Martinique specially endears itself to France as the birthplace of the Empress Josephine; and here, too, Madame de Maintenon, another famous figure in French history, passed most of her early youth A variety of colour and type prevails among the present day native islanders. Negroes predominate, but half-breeds—mulattoes, Copres, Chabins, Matés—form a large proportion of the population

motor traction on extended road systems could open up the main territories, if only the mulattoes would drink less cheap rum and work steadily either on the large estates or on small farms of their own. If they had been left to themselves, as were their former fellow-colonists of lost French Haiti, they would have descended to the same level as the free black republicans reached; indeed, they do not seem to have climbed very high under the easy democratic system of France.

The French West Indies also resemble the great island of the blacks, as it was before the Americans intervened, in regard to the restriction of commerce by aggravating customs dues. Altogether the islands rank among the most neglected domains of France, but they possess, in the chaos of rocks known as the Archipelago of the Saints, a natural fortress of remarkable strategic value, the Gibraltar of the Antilles, near to the European lines of traffic to the Panamá Canal.

Still more neglected than the French West Indies is the domain of 32,000 square miles of French South America. This is the Guiana colony, equal in size to one-third of France, with a white population consisting chiefly of officials. The notorious penal settlement near the capital, Cayenne, with its remote outpost of Devil's Isle, on which Captain Dreyfus was kept in solitary confinement, was for long the only point of remarkable interest.

It is a difficult, torrid country, in which thousands of French emigrants and convicts have perished. From a sandbanked, unindented coast stretches a muddy plain, from ten to twenty-five miles broad, and of luxuriant fertility. Upon it is washed the soil of neighbouring hills, under winter rains lasting for half the year, with the enormous volume of some 150 inches. Beyond the great marsh, all river passages are blocked by the cascading waters of the wild hill country, which rises in three tiers to the great inland plateau with



LICENSED COLOURED CONVICTS AND THEIR WIVES IN A PENAL SETTLEMENT AT APPROUAGUE, FRENCH GUIANA

To French ears, the name Guiana, or, rather, Cayenne, the common name for the whole colony, has many gloomy associations. During the French Revolution it received the sinister sobriquet of "the dry guillotine," such a large number of political prisoners having been banished there. Regular penal colonies were established about 1855 for habitual criminals and convicts sentenced to hard labour. At present, the population is almost exclusively composed of coloured convicts, including Arabs, Indo-Chinese, negroes, and other offenders from the French colonies

its border range of uncharted mountains. Besides jaguars, boa constrictors, caymans, varieties of deadly snakes and armies of merciless ants, one of the curiosities of the country is a man-eating fly. It lays its eggs in the nostrils of sleeping men, and the gnawing larva kills by producing inflammation reaching the membranes of the brain. Some of the highland dwellers appear no better than fly or snake.

Before the liberation of slaves by the Second French Republic there were important and prospering plantations on the steaming coastlands, but when freed and blessed with a vote the negroes refused to work for wages. The buildings fell into ruins, which the tropic vegetation quickly covered. Many of the blacks took to the high woods and returned to savagery, mingling their African superstitions with Red Indian practices, and forming a kind of witch-doctor confederation under a chief known as the "Great Man."



WOMAN OF THE PEOPLE IN MARTINIQUE

Although a full-blooded negress she is undeniably "chic," a fact due perhaps to association with French colonists and to the vivid colouring of her costume which is so becoming to her dusky skin

They escaped the marsh fever, the yellow fever, and other maladies of the coastland, and being more than compensated for their new losses, including human sacrifices, they may have grown into a population of possibly ten thousand. This was also an old estimate of the number of the redskin tribesmen of the backlands, whom the Jesuits reduced to order before their own society was dissolved.

In 1854, after the liberation of slaves, an Indian brought news that he had discovered gold while gathering sarsaparilla on the banks of the Upper Approuague. The gold fever that then swept the coast was more fatal than all other diseases. Every able-bodied man, white or black, abandoned his trade, and went down the unexplored river or prospected in wilder directions. Some placer gold was found, but the few men who made anything like a fortune won their money by organizing trains of porters to carry food at famine prices to such miners as, having struck a pocket, could afford to buy bad provisions. Most of the adventurers died, and, in spite of attempts at quartz-mining, the output of gold has fallen to ten million francs a year, while exports of cocoa and coffee amount only to 17,700 francs. As for cayenne pepper, it is now only a commercial expression, unconnected with poor, miserable, fever-stricken Cayenne.

French Guiana is still a land of black and red savages, which the mining



DUSKY BELLE OF THE FRENCH WEST INDIES

A singularly strong individuality stamps the natives of Martinique. This finely-built young negress is a living justification of the eulogistic description of the island inhabitants given by Hearne, the English explorer: "Straight as palms, and supple and tall, these coloured women and men impress one powerfully by their dignified carriage and easy elegance of movement"

Photo, Publishers' Photo Service

prospector obscurely explores, and usually finds death. It is true he has found also diamonds and many other precious stones of less value, with silver, mercury, tin, copper, lead, and iron. The immense forests that climb over the three ranges of mountains are rich in rosewood and hardwoods, and produce oils, perfumes, dyes, and resinous gums. But scarcely anything is done. At one time even hay had to be brought from Bordeaux to feed the horses of the small garrison. French Guiana is a land of old and modern tragedies, without development at present and without hope, but some day it will again attract the planter, now that tropic diseases are becoming controllable. E. W.

3. Subject Races in India & Indo-China

OF the vast territories that form the French Colonial Empire, French India, a link with the romantic days of Colbert and Dupleix, is curiously scattered. Its total area of about 196 square miles is divided between five colonies, four on the east and one on the west coast of the great peninsula, with a population of over 268,000, mostly Tamils, Telugus, Malayalams, Bengalis, and Gaurs.

Pondicherri, a low-lying, sandy, and alluvial region on the Coromandel coast, contains in its capital, Pondicherri, the seat of the governor of all French India. The town is divided into a European or White quarter, and a native, or Black quarter, separated by a canal. The colony is intersected by several rivers, including the Gingee, liable to inundations. There are many lagoons, one of which, the Lake of Oussoudou, has a superficial area of 20,000 acres. There is railway connexion with the South Indian system, and a good water supply, but no efficient drainage.

Capital of a Scattered Possession

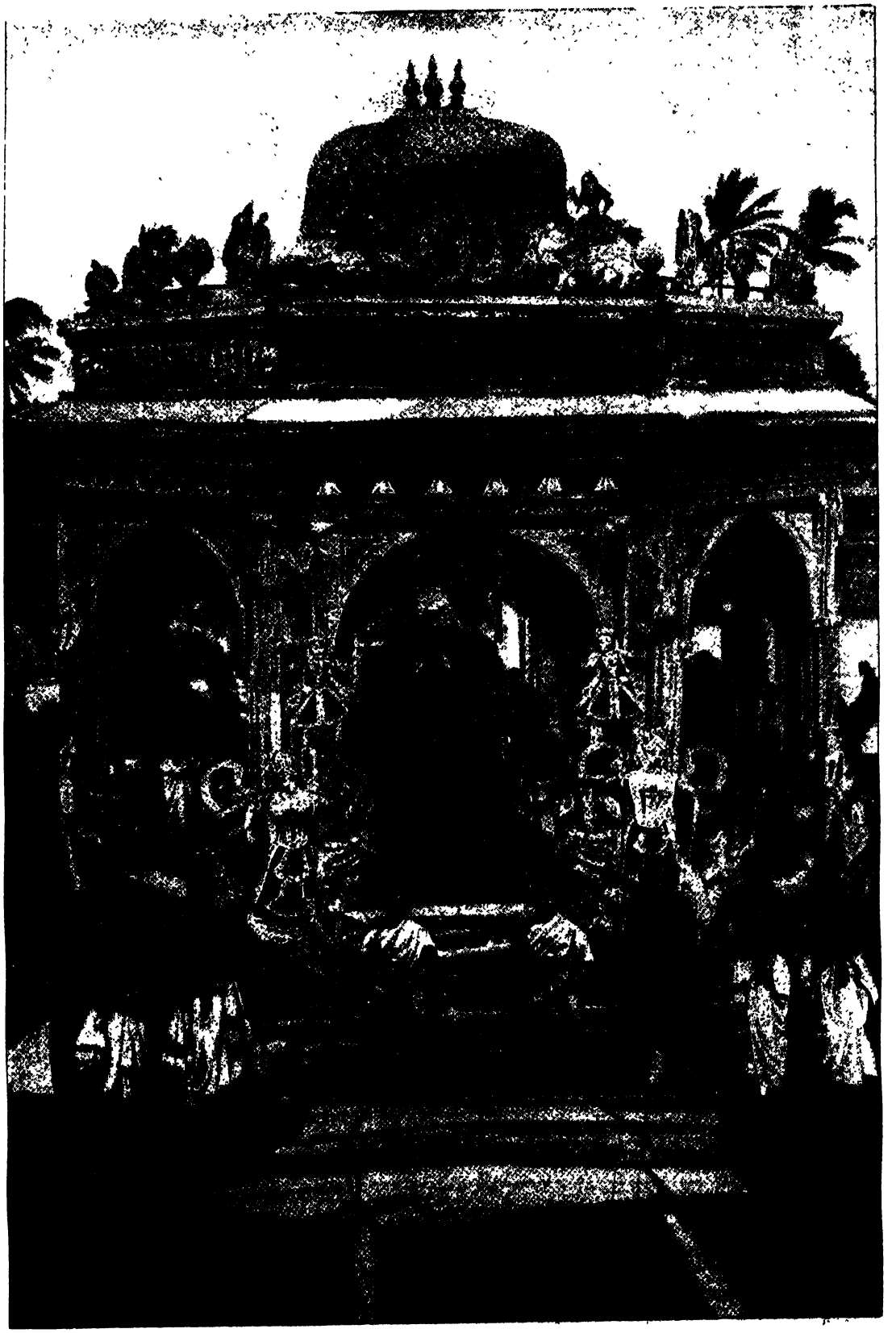
The natives of Pondicherri, who are subject to cholera, marsh fevers, dysentery, diabetes, and elephantiasis, number about 166,000. They are for the most part Dravidian Tamils, and Sivaists in religion. The descendants of the original Portuguese settlers and native women are known as Topas, and differ only in dress from the Indians. The Tamils, among the most virile of the peoples of south India, possess a literature that flourished under the Jains between the ninth and the thirteenth centuries, and a language that has given to English such familiar words as cheroot, curry, and mulligatawny. Pondicherri and its village enclaves are surrounded by the British maritime district of South Arcot, famous as one of the great battlefields of India.

In the Garden of Southern India

Some ninety miles south of Pondicherri is Karikal, a rice-growing area, bordered by the British district of Tanjore, which is part of the "garden of southern India." It is a low-lying, fertile, and deltaic tract, extending over about fifty-three square miles. One of the most densely inhabited parts of Tanjore, it has a population of about 55,000, chiefly Tamils. Its principal town, also called Karikal, is a mile and a half from the mouth of the Arasalar river, is served by a railway from Paralam, and is a distributing centre for one of the great American oil combines.

In the British district of Godovari, named after one of the sacred rivers of India, is a small enclave called Yanaon or Yanam. Only some five square miles in area, Yanaon is a deltaic region, receiving water for irrigation purposes from a British canal, and the 5,000 Telugus who form the bulk of its inhabitants excel as farmers, make good seamen, and are distinguished by energy and enterprise.

The small colony of Chandernagore covers only about four square miles, lies on the Hooghli, twenty-two miles north of Calcutta, and, like Mahé, is remarkable for the relative salubrity of its climate. It is served by the East Indian Railway, but is debarred from



ART IN THE SERVICE OF RELIGION: THE PAGODA AT VILLENOUR

Pondicherri is not so rich in splendid temples as other towns of India, but this pagoda at Villenour is notable. Under a richly decorated hangar is kept a heavy car made of nicely adjusted square blocks of timber with carved representations of a Buddhist procession. On festivals this is drawn out in a procession by twelve to fifteen hundred men straining on a rope as thick as a huge python's body

direct access to the sea. The 26,000 inhabitants are chiefly Bengalis, with a few Gaurs. The name of the Collège Dupleix preserves that of Chandernagore's most celebrated administrator.

The last of the five "colonies" of French India is Mahé, on the west coast, within the British district of Malabar. Its twenty-six square miles include the capital, Mahé, on the left bank of the river of the same name, which is used as a coaling station, and the district of Nalutara on the opposite bank. The coconut palm grows here in great luxuriance. Of the 11,000 inhabitants the bulk are Malayalams, who speak a language allied to Tamil A Mahomedan class is known as Maplais or Maplots, and there is a Sudra caste known as the Nayas.



LAOTIAN GIRL IN HER TEENS

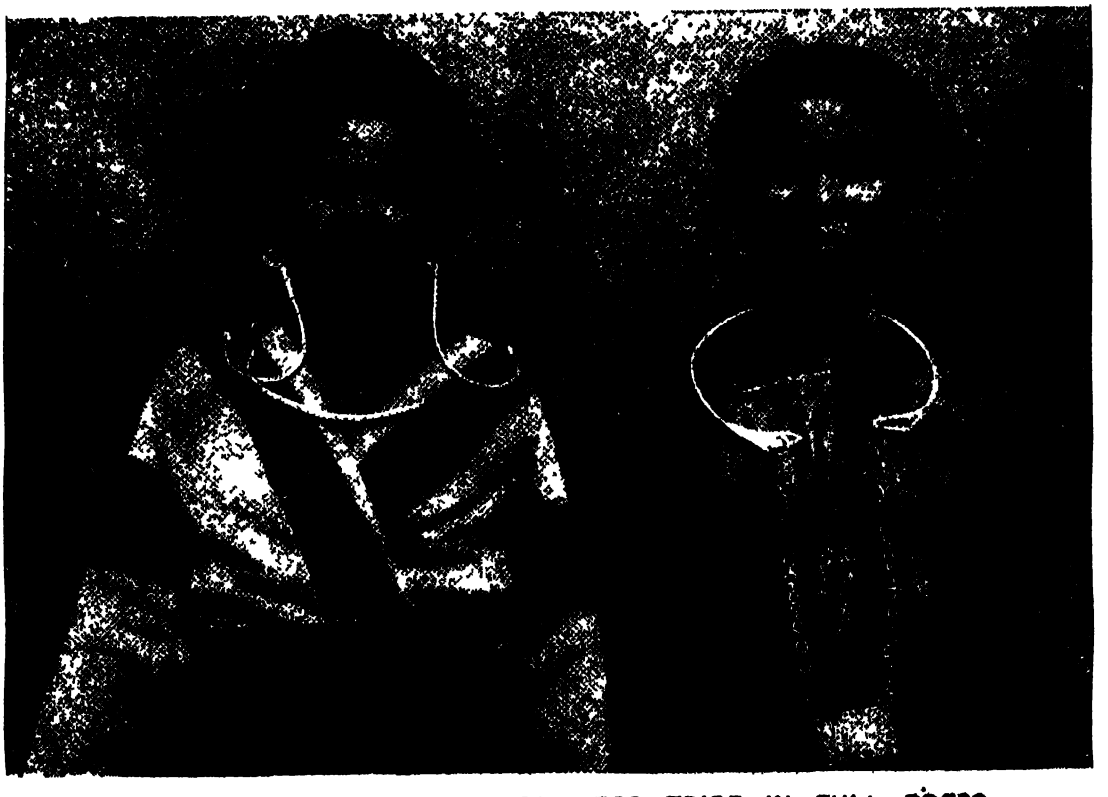
Like most of her people she is inclined to be lazy and fond of gossip, but she is devoted to music and flowers. The silken scarf across her shoulder is her pride, and must match exactly the bright hue of the petticoat

Most of the natives of French India, all of whom enjoy liberty of religion and the rights of the franchise, are Hindus, the Mahomedans numbering about one-twentieth. Caste distinctions are maintained, but exhibit a tendency to modification under French rule. From the point of view of economic progress French India suffers from its geographical segregation, French and British territorial rights interlacing more intimately here than perhaps anywhere else in the world; but more than one French authority has declared that, if a good harbour were constructed at the mouth of the Ariancoupom, where it is protected by the Île des Cocotiers, Pondicherri would become one of the greatest commercial centres in India, successfully rivalling both Madras and Calcutta. Under the direction of the small force of French officials the natives have proved themselves in the main frugal, peaceable, patient, adaptable, and hard-working Of the products, teak, sandal-wood, aloe-wood, coconuts, bananas, pomegranates, mangoes, guavas, tamarinds, dates, oranges, citrons, areca nuts, ground nuts of the Arachis hypogaea, from which an almost indistinguishable substitute for olive oil is obtained, are of importance, as are rice, peas, lentils, vetches, betel, indigo, sugar-cane, gums, and spices Cotton, sago, vanilla, cacao, and tobacco are cultivated. The crops in Mahé suffer from the inroads of the white ant. For nearly all transport purposes oxen are imported from British India Irrigation methods in use are in many cases



MEMBERS OF A BLACK MEOS TRIBE WITH CHARACTERISTIC TRINKETS

Few jewels are worn by the members of the Meos tribes, which occupy several mountain heights in Laos and Tong-king. The women have long curved silver rods in their ears, the men a silver circlet round their necks. Despite the efforts of European travellers to purchase these trinkets, the Meos are loath to sell them, superstitiously fearing that death will speedily follow if they part from them



YOUNG COUPLE OF A WHITE MEOS TRIBE IN FULL DRESS

The Meos, a vigorous mountain race, are divided into several tribes which claim to be grouped into White Meos and Black Meos; this distinction, however, having no relation to colour of complexion or to style of dress. The full dress of the Meos woman is composed of a black turban, a pleated skirt, a bodice crossed in front, with a big sailor collar, and fastened by a sash

as primitive as those illustrated in the chapters on Egypt. In addition to its cotton - spinning and weaving mills, Pondicherri possesses some indigo factories, iron works, foundries, oil-works, tanneries, brickworks, and a distillery for arrack.

There are many native industries in Pondicherri and Karikal, including the making of pottery, tortoiseshell, horn, and mother-of-pearl work, goldsmith's work, jewelry, mats, baskets, ropes, sailcloth, toys, soaps, silk and cotton loin-cloths, embroidery and lace.

French Indo-China consists of the Protectorates of Tong-king, Laos, Annam, and Cambodia, the colony of Cochin-China, and the leased Chinese territory of Kwangchow Wan. Annam and Cambodia have been described in earlier pages. Covering an area of 310,344 square miles, with a population estimated at nearly 17,000,000, of whom some 24,000 are Europeans, these French possessions are bounded north by China, west by Burma, Siam, and the Gulf of Siam, and east and south by the China Sea. There were French missionaries in Tong-king in the seventeenth century, but the era of modern development in Indo-China began in the '60's of the nineteenth century.

The whole area is administered by a governor-general with the assistance since 1898 of a superior council, the seat of government since 1903 being Hanoi. The interior is covered by mountainous forests and jungles, and the



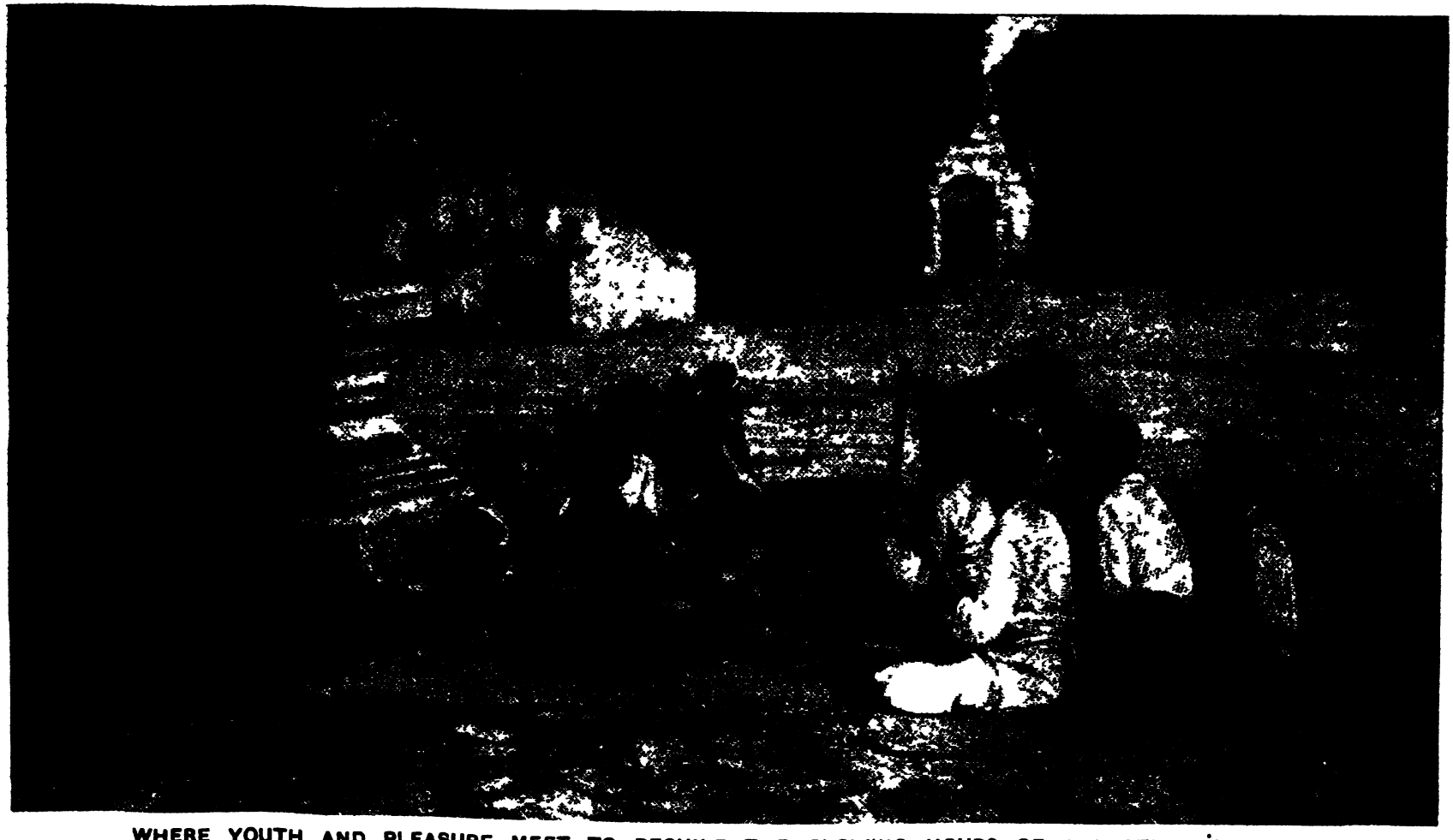
PEACEFUL DESCENDANTS OF THE ANCIENT RULERS OF CHINA

Descendants of the people who once dominated Central China, the Miaos occupy the territory of Tong-king bordering the Chinese frontier. Although they practise the crudest forms of animism, and possess but little intellectual development, these people still bear traces in their customs and traditions of an ancient higher culture. They are fair, and possess wavy hair



LOUD-VOICED GONGS THAT LEND INSPIRATION TO THE SWAYING NATIVE DANCERS OF LAOS

In strange contrast to the prosaic background provided by the white verandaed house is the wild Khas dance being enacted on the lawn in front. The Khas Kmoos, savage and untamed tribesmen of the Laos district, like most primitive people, give expression to their emotions in the dance. While the women, in bright skirts and their hair bound in high crowns on their heads, sway to the movements of the dance, the two men beat upon their native drums. The harsh, discordant notes excite the dancers and spur them on to greater efforts



WHERE YOUTH AND PLEASURE MEET TO BEGUILE THE GLOWING HOURS OF A LAOTIAN NOONTIDE

Laos has been amusingly termed the Kingdom of the Flirt, and, indeed, much of the time of the young men is spent in paying court to the Laotian girls. In the streets they may be seen walking and chatting gaily together, exchanging flowers and amorous compliments, and a favourite occupation is sitting in groups at the entrance to the pagodas, where they amuse themselves with recitations, singing, and playing on the quaintly-fashioned musical instruments of the country



NEW YEAR'S DAY IN LAOS: STATE PROCESSION OF THE KING OF THE LAND OF A THOUSAND ELEPHANTS

November 19 is New Year's Day in the Laotian calendar, and is a national festival, during which the King goes in state to worship at the pagoda of the That-Luong at Luang-Prabang. His Majesty, wearing his lofty crown, is borne by eight servants on a throne shaded by three large white silk umbrellas, emblems of the sovereign power, and followed by a train of men carrying fans of peacock feathers and palm-leaves. Way for the procession through the obsequious crowd is kept by two files of lictors, each carrying a large sword by the point, and hilt upwards



NATIVE STUDENTS AT THE COLLEGE OF INTERPRETERS IN HANOI, THE GO-AHEAD FRENCH COLONIAL CAPITAL

Hanoi, the chief town of Tong-king, has been the capital of Indo-China since 1903. It is a modern town, possessing an electric tram route and many other up-to-date institutions. It can also boast a fine university and a European College. The professors and students seen here belong to the College of Interpreters, which is designed to give natives a thorough training in the French language; the collegians live together. and at table follow European customs



PATIENT IN THE PURSUIT OF LEARNING

Education is far advanced in the Protectorate of Tong-king, where many schools have been established, and this fine old man, full three score years and ten, is the doyen of the students at the University Triennial Examinations

hot, moist climate of the south is very trying for Europeans. Tong-king for Europeans is perhaps the healthiest area, especially in the winter. The maladies most prevalent are malaria, dysentery, cholera, and small-pox. The two most important river systems are those of the Mekong and the Red or Song Koi River, the former being subject to heavy floods and impeded by rapids, shoals, and shifting sandbanks.

At its mouth the Mekong forms an immense delta of alluvial and exceedingly fertile soil, and the delta of the Red River has similar advantages. On one of the branches of the Red River is Haiphong, the biggest port in Tong-king. Besides exporting rice from the great Tong-kingese delta it is the only outlet to the sea for Yun-nan, the great southern province of China. During the three years I lived in Haiphong the town increased by one-third, and since 1910 it has had railway connexion with Yun-nan-fu, the capital of Yun-nan. Its big, two-storeyed houses and broad streets give it the appearance of a French town, but there are more Chinese than Tong-kingese shops and stalls. One only sees the natives at the market and in the suburbs. Men and women are dressed in drab-coloured clothes, the colour of their huts and roads, which is less picturesque than the blue of Annam.

Hanoi, on the contrary, is full of local colour, and has a cathedral, a university, a theatre, and a racecourse. There are numbers of native streets full of native wares, such as toys, sandals, cotton cloths, etc.; and in the centre of the town is a little lake with native pagodas built on islets in its midst, and coloured in harmony with their surroundings. Under the trees overhanging the lake is a broad drive much affected by Europeans in the evening. But the most enjoyable excursion for Europeans in Tong-king is the world-famed Baie d'Along. Resembling the Inland Sea of Japan, it is a big bay whose water is always blue and seldom ruffled, and out of which spring thousands of islands of fantastic forms. Many are quite small, others large enough to have grottoes and caves

that I have often explored. Richly endowed by nature and easily accessible, Indo-China has in times past offered great attractions to numerous powerful races. And here still are to be found Mois, Cambodians, Annamese, Chinese, Chams, Tai, Tos, Man, Meos, and Lolos. The Mois, as stated elsewhere in this work, have been driven back into the mountain fastnesses of Annam. The Cambodians are descendants of the Khmers who built the ancient town and palaces of Angkor and came originally from India. The Annamese, so populous that they may be said to hold the future of French Indo-China in their hands, are Mongolian in type, related to but differing from the Chinese in figure and character. They are small, slight, light-footed, versatile, and



CAVALRY SOLDIERS OF TONG-KING ARMED WITH LANCES

Tong-king, which was brought under France's protectorate in 1884, has four military territories. Of the Annamese, who form the bulk of the native troops, a former Viceroy of India said: "Though not a courageous people in the sense of inviting or voluntarily meeting danger, they are very tenacious in resistance, and make capital soldiers against an Asiatic enemy"

adaptable. Their keenest commercial rivals are the Chinese.

The Chams, like the Cambodians of Hindu origin, after playing an important part in the history of Indo-China down to the middle of the fifteenth century, are now found only in isolated groups in the southern districts of Annam and in Choudac in Cochin-China. The Tai or Free Men came originally from the outskirts of Tibet, Yun-nan, and Burma. They founded the kingdoms of Luang-Prabang and Siam. The Man migrated from Fu-kien, the Meos from Kweichow, and the Lolos from Sze-chuen. It is on Cochin-China that the French genius has set its own peculiar seal. They first occupied it in 1862, but its capital, Saigon, is full of animation, a great centre of trade, and an object lesson of the way in which the best of Western civilization may blend with and adapt itself to that of the ancient East. Its hotels and restaurants remind one of some of the most noted in Europe. Though forty miles from the sea it has a harbour of commercial and naval importance. The amenities include a magnificent opera house. On its outskirts, and connected with it by railway



TRIBUTE OF FLOWERS PAID BY SIMPLE FAITH

More numerous than shrines of the Blessed Virgin Mary in Roman Catholic countries are the images of Buddha in lands that have accepted his teaching. Here, in French Indo-China, four girls have gathered before one such image and, leaving their slippers outside the holy ground defined by the strip of matting, are laying offerings of fresh flowers at the feet of the unresponsive figure

Photo, F. Detaille

and electric trams, is the native town of Cholon, whose inhabitants are mostly Chinese. Cholon is a famous centre of the rice trade, and its huge granaries are equipped with every modern device.

Rice is the staple food of the natives, its cultivation their chief occupation, and new methods of irrigation are extending the industry. Going from Haiphong to Hanoi by train the traveller finds rice fields stretching as far as the eye can see, the little hillocks that from time to time break the otherwise even surface being used as sites for pagodas.

Laos is thinly populated and but little developed, but possesses great timber forests. Kwangchow Wan has a bay which may be converted into a first-rate port. The existing port, Chekkom, has a good though undeveloped harbour. Kwangchow Wan lies at equal distance between Haiphong and Hongkong, through which about one-fifth of the trade of Indo-China comes or goes. The surrounding country is believed to be rich in coal.



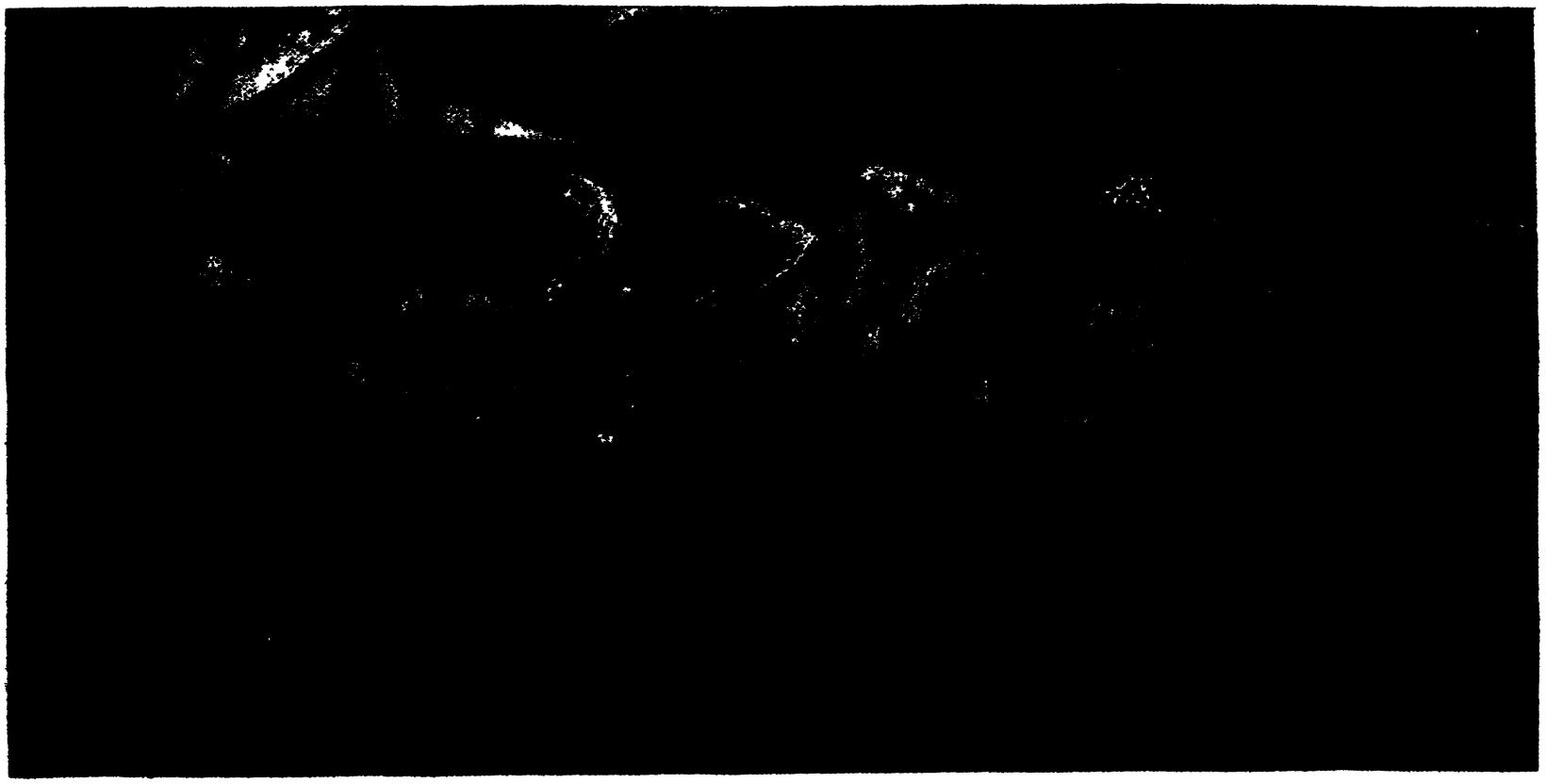
ARCHERY IN THE WILDS OF THE ORIENT

The double-stringed bow is much in use among certain of the aboriginal races dwelling in the thick forests and labyrinthine highlands of French Indo China, and there are tribes so primitive as still to use poisoned arrows

Photo, G F. W. Elwes

On the whole, no French colony is more progressive than Indo-China. Few, if any, are more contented. During the Great War it furnished some 200,000 men as well as money for the home country. Public works, including railways, harbour improvements, roads, irrigation, shipping, telegraphy, telephony are proceeding, together with improvement in methods of manufacture.

Indo-China is one of the richest rice fields of the world. Cotton is grown in Cochin-China, Cambodia, and Laos; tea in Tong-king and Annam. Rubber, which needs more capital for its full development, sugar-cane, coffee, ground nuts, beans, pepper, sesame, jute, indigo, tobacco, gums, camphor, cinnamon, fruits, vegetables, cardamoms, and areca nut are other products of the soil, while the fisheries provide an additional source of wealth. Anthracite coal, lignite, antimony, tin, wolfram, and zinc exist in abundance, but have not yet been properly exploited. Raw silk is produced, especially in Tong-king, where are thousands of acres of mulberry trees. Stock-raising offers large possibilities. Pigs and poultry are



TAHITI'S LONG PAST COMMEMORATED IN TRADITIONAL CHORIC DANCE AND ANTIPHON

Dramatic dances, in which women collected in one group interrogate men collected in another, are found among widely separated peoples. The Zulus' grand dances are such an accompaniment to tribal war and hunting songs, and here in Tahiti is an example of a traditional dance in which a choir of women sing chants to which a choir of men chants responses. The Tahitians have numerous folk-songs dealing with their national life, and also songs peculiar to specific trades, such as boat-building, woodcraft, and fishing, and on great festivals these are all sung and illustrated by dances

Photo, A. Aubertin

reared everywhere. The wild buffalo of Laos has been domesticated for agricultural work, the zebu is used as a transport animal, and there is an indigenous breed of small but serviceable horses, bred largely in Tong-king and Cochin-China. The forested area is estimated at some sixty million acres, and much cut timber is floated down the Mekong to the saw-mills of Cambodia.

The industries include shipbuilding at Haiphong and Saigon, boat-building and motor works at Kan-tho in Cochin-China, silk-spinning and weaving, mat-making, pottery, paper-making, wood-carving, brewing, distilling, printing, the making of tobacco, matches, soap, buttons, and cement, and there are tanneries and dye works. Electric lighting and power stations are found in Haiphong, Hanoi, Saigon, and elsewhere.

There is a great national road that, starting from the Chinese border, runs across Tong-king, Annam, and across Cochin-China to the Siamese border of Cambodia; and motor roads, on the model of the routes nationales in France, traverse Cochin-China, part of Cambodia, and Tong-king. There is manifestly a great future for French Indo-China. The natives are prolific, hard-working, intelligent, eager to learn and excel, and their religion, with its spirit and ancestor worship, helps to keep them to the land and to family life.

G. M. V.

4. Island Communities in Australasia

THE Pacific seaway through the tropics to the fairy isles of the South Sea possessions of France is itself a glory. Days of splendent skies and resplendent seas, between which a mild, caressing trade wind blows, alternate with nights of strange milky stars, set in an immense lilac dome, over waters that break into enchanted fire and make a trail of radiance behind the ship. If you are lucky, and choose an errant wind-jammer, you will at last see an apparent mountain range shadowing out of the bluish mist. Then monstrous, fantastic needles of rock will rise against the skyline, and the apparent range of mountains will dissolve into five high volcanic islands, with a few islets neighbouring them. They are the Marquesas Isles.

Loveliness of Life Incarnate

It is not usual for a race of cannibals to be transformed into incarnations of the loveliness of life. But this happened to the Marquesans a considerable time ago. Their only trouble is that they lived too happily for many generations. Wild food grows so abundantly that they scarcely trouble to till the luxuriant soil of their valleys, and by the shore are such quantities of fish that catching them is merely a joyous sport.

Singing, dancing, and feasting in coronals of feathers and quaint head-dresses, with love-making of an extraordinary kind, are their old ways of life. They are among the farthest adventurers in the Pacific Ocean, of the romantic, primitive, Indo-European stock of white men, who fought their way from the Ganges valley down to Java, receiving a touch of Malay blood on the way, and then set out in their canoes to explore and settle the South Seas from Hawaii to New Zealand and the icefields of the Antarctic.

Serpents in the Garden of Eden

Where they have remained pure-blooded, as in some parts of the Marquesas Islands, they are of radiant physical beauty. But coarse whaling crews and other seamen bred with their women, and along the shore is still found a mob of European wastrels of the beachcombing sort, who take advantage of the extraordinarily free manners of the brilliant girls and the yet more extraordinary generosity of the native families, and live, like infecting parasites, upon one of the most wonderful of modern

races. The old banquet halls are tabooed, and so are the ghastly temples and the monstrous standing idols of the war-god and other deities. But the islands, with peaks towering three thousand and four thousand feet above the surge and thunder of the ocean, are mantled with forest jungle, and laced with cascades, and, except for the wild boars' tracks, the wild highlands are blocked with tangled bush. Here many of the pagan ways of life are maintained, though what actually goes on, perhaps with aged men with tattooed faces in control, can only be guessed at.



MARQUESAN FASHION IN HATPINS

Under his healthy bronze beats a friendly and hospitable heart, but this native of the Marquesas is no saint, despite the suggestion of a halo round his head, given by the reeds that radiate from his fillet of shells

Unlike their kinsmen, the Maoris, the Marquesans cannot forget and forgive. They would like to kill, but dare not; too often have they been broken. They are dying rapidly in a curious kind of race-suicide. Brooding despair slays them more than disease. They are probably the most nervous of all races. In an eclipse, men, women, and children die of fright, and a few nights in a solitary black prison cell may drive a man mad or kill him.

Happy is the traveller if his copra-loading sailing ship leaves the port of Taiohae in the Marquesas, with its sombre people, its grandiose scenery of fantastic mountain walls, for the coconut plantations and mother-of-pearl fisheries of the Low Islands Known also as the Paumotu Isles, or Taumotu Isles, they consist of some fourscore atolls, rings and reefs of coral, each with its calm sea-lake in the centre and groves of palms, scattered over a long, stormy stretch of tropic water in front of Tahiti. They form the second gateway to the earthly paradise of the South Seas. Of the same Polynesian or Maori stock as their neighbours, the Paumotu people have remained finer than the warlike Marquesans, and hardier than the effeminate Tahitians. Their course of life and their need of training for long voyages in stormy waters have kept them athletic and adventurous. The pure-blooded men are Greek bronzes, while the girls, with long black hair, exquisite bodies, fine faces, and superb dark eyes, are Astartes. There is an average of somewhat less than 500 men, women, and children on each forested atoll, and much of the old strange romance of life survives.

Connecting with the Low Islands is another very picturesque group, the Gambiers. They are six in number, and

are arranged in a circle, with Gambier, or Mangareva, as the seat of government. The land area is only six square miles, with a few people, under a king and a remarkable number of nobles. But the people have been fairly civilized and educated in the course of three generations. They live under their own reformed laws, and all men over twenty-one years of age have political rights and elect their council, judges, schoolmasters, and policemen. They are a picturesque, contented little group of pearl fishers and mother-of-pearl gatherers, and make a good living.

Just south of them is the famous rocky refuge of the Bounty mutineers, Pitcairn Island, and westward is another sprinkle of French possessions—green Edens, set in foam-white upon a waste of waters washing down to the Antarctic. They are the Austral or Tubuai Islands, and the Rapa Islands—lonely, pleasant, tranquil refuges from the fear of civilization, with little tribes, nobles, possessing pedigrees of a thousand years, and kings of old romance, who have put off their supernatural powers but none of their dignity. South of them the nearest land is King Edward's Land in Antarctica; northward, among the Society Isles, is famous Tahiti.



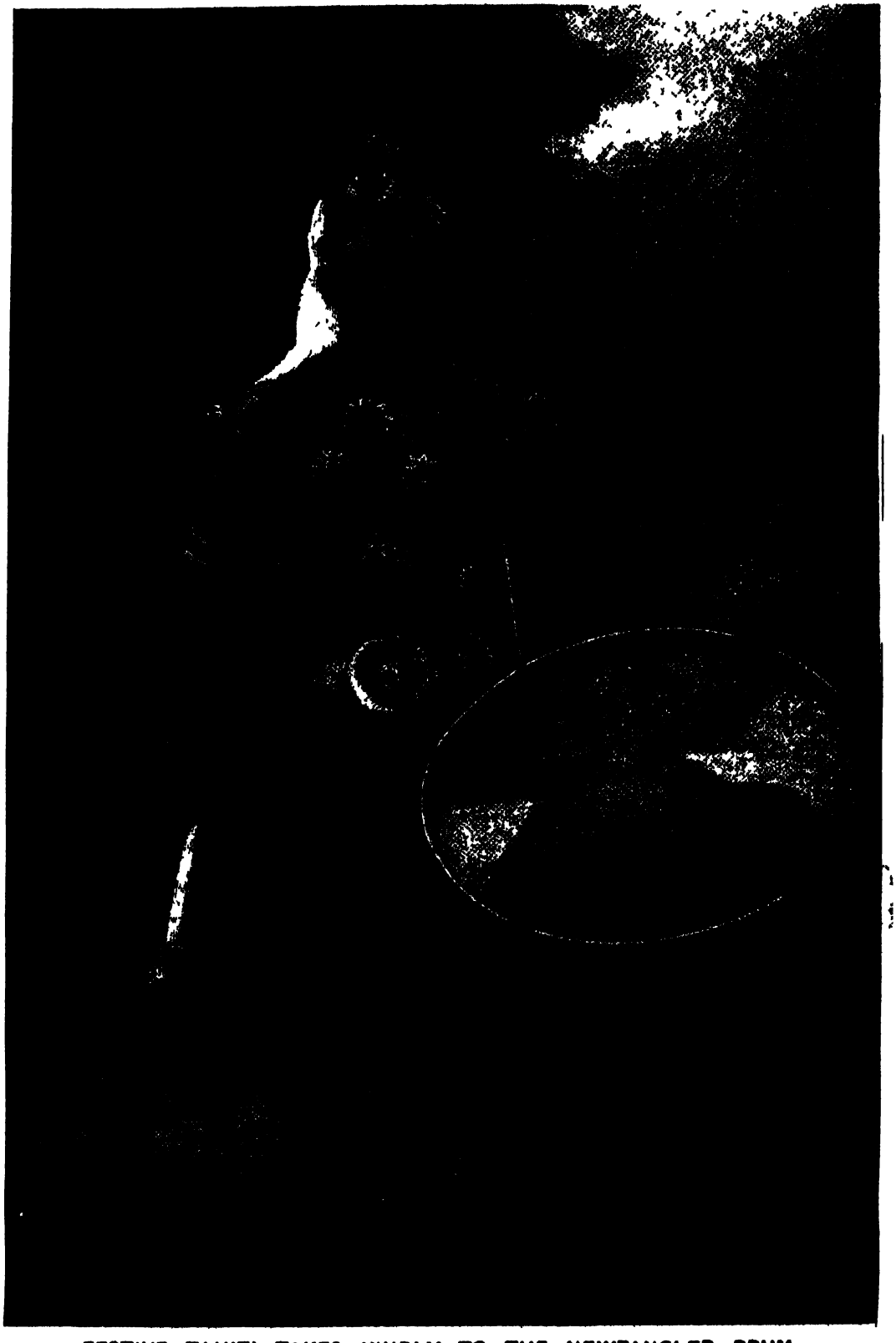
HEBE OF THE SOUTH PACIFIC

Even judged by European standards, an undeniable beauty and charm may be attributed to the women of the Marquesas Islands, whose grace and symmetry of form would delight the sculptor

Ever since the world of Europe was enraptured by Captain Cook's description of the life and scenery of Tahiti, this island of love and flowers, once peopled by the most beautiful of races, has been the earthly paradise for all men weary of civilization. Recently it has become the resort of honeymooning couples from America, and every globe trotter is divided in feeling between visiting Japan and its geishas or steaming through the wonders of the South Seas to Tahiti.

There are, however, some disillusions awaiting the wanderer to the New Cythera. Things have considerably changed since the days of Captain Cook. Even Pierre Loti's romance of Tahitian love, which is the standing modern advertisement of the sensuous joys of the island, is more a matter of decorative fiction than a picturesque statement of facts. It is Byronism in its last stage, when the mind creates the romance of passion for which it has vainly sought. Nevertheless, the wonders of the natural loveliness of the island remain.

When the voyager has passed the coral islands of Paumotu, with their brilliant beaches and palm-trees, and comes in from the sea in the enchanting air of early tropic morn, he sees Tahiti as a grandiose spectacle of vivid red



FESTIVE TAHITI TAKES KINDLY TO THE NEWFANGLED DRUM

Whatever private opinion the Tahitians may hold of French men and methods, they have unqualified approval for their drums, which are a vast improvement on their own crude percussion instruments. This young fellow sees no incongruity between the modern military drum introduced by his French rulers and the ornate festival dress gay with floral badges of his remote ancestors

Photo, A. Autrette

and green mountains, touched with basalt black, rising almost abruptly from the sea, forested and crowned with cloud. Westward the smaller island of Moorea lifts her peaks of weird shape above the open ocean, and offers a feast for the eyes that Tahiti herself cannot equal, or any other spot in the world.

Tahiti, however, shows, as the light swiftly broadens, a singular union of qualities. Set against the grandiose effects of violet sea and emerald and scarlet mountains, to which clouds anchor at a height of nearly a mile and a half, are the exquisite, ineffable charms of valleys of paradise. They are divine gardens, languorous with intoxicating fragrances, wildly beautiful with flowers and fruit, with an atmosphere of voluptuousness, tempered by the freshness of mountain streams. But these delights are to come.

The voyager to the New Cythera has to submit to the traditional ordeal. When Captain Cook and his crews landed crowds of men and girls rushed upon them. At the little modern port of Papeete there is an excited mob of canoemen in the harbour, and on the quay a multitude of white men, half-breeds of both sexes and all tints, including a considerable proportion of Mongolised Tahitians and a few pure-blooded natives.

Those who wish to stay in Papeete rent native timber-built houses and native servants, and play at the simple life. It is best to leave the microscopic capital and wander, through the palm-groves and perfumed valleys, to the climbing tracks in the jungly brushwood of the mountain slopes with, if possible, a real Tahitian guide. Airy lodgings at night will be found in clean, leaf-roofed cabins. At worst, sleeping in the mild, sweet open air, under some fragrant tree, with breakers faintly rumbling on the reef far below and the night breeze shaking elfin music from leagues of leaves, is a pleasure no town can give.

If search be made in this primitive manner for old, real Tahiti, she is soon found. In the first place you will taste, taste with all your senses, the incomparable banquet of nature's pleasures,



ONE OF FRANCE'S OVERSEAS LIEGEMEN

The wild wooded crags of Mangareva, the largest islet of the Gambier group in the South Pacific, form a suitable setting for this picturesque personage with his enormous shock of long, fluffy hair and beautifully-beaded ornaments

delicately arranged in the true gardens of the Hesperides. There are stretches of wild oranges, with large balls of gold, hanging in the green, perfumed twilight vaults of their thick foliage. The fruit is seedless and scented, melting in the mouth like a soft cream. Wild also grows the Indian herb, the banana of a deep bronze tint, which, when cooked on hot stones, is the favourite food of the people.

Tropical Luxuriance in Restraint

Magnificent mango-trees also seed themselves and flourish in the liana-tangled jungles, while the flowers that were born wild, or have run wild, from the glowing hibiscus blossom of the widespread tree and the yellow bloom of the bourao to the white stars of the tiare bush, are beyond enumeration. All the glories of the tropics blend and soften with the more delicate growths of the warm regions of the temperate zone. Save in some northern valley tracks that go in tunnels of foliage in a drowsy heat, by flower and leaf-hidden torrents that have lost their power to freshen the over-scented air, Tahiti is not rankly luxuriant. It is her special charm to conserve a kind of classic measure in her infinite varieties of natural beauties.

Refined and Generous Hospitality

And a kind of classic refinement marks her people of the genuine stock. You will find them on the mountain slopes, in lonely, pretty cabins, roofed with pandanus leaves, walled with liana-wattled lengths of tree boles and carpeted with dry herbage. Here one is in a land of inexhaustible hospitality.

Entering the airy, spacious, clean cabin, you will squat in Oriental fashion on a home-woven mat, and perhaps be adorned with flowers, to share the feast of fish, bread-tree fruit, baked bananas, and the beetroot-like taro. Then, in your honour, the most precious of dishes may be served—a tin of New Zealand corned beef! Or there may be some wild pigling. After the meal, the maiden will sing to you. You are the guest. The father will wear a gaily-coloured loin-cloth and flowers, the wife and daughter long white tunics, collars of blossom, and flower coronals. There is sure to be a child, petted and worshipped to the point of folly. As likely as not, the toddler has been adopted from a reputable married woman, quite able to bring it up. But family life, based on marriage, is a Christian novelty, and the people have not abandoned the old pagan system. Long before her baby is born a woman will be pestered by friends to allow them to adopt it, and often she gives her infant away. It becomes the idol of the foster parents, who spoil it with kindness. Having regard to the natural strength of maternal feeling for the babe at the breast, this custom of adoption is one of the strangest in the world.

Deterioration Bred of Indolence

In the Middle Ages the natives were strong enough to populate New Zealand with a conquering stock that bore their native name of Mohari, and in a less relaxing clime grew fierce and hardy and inventive. But the Tahitians who did not join the great fleet had their strength of character sapped by their languorous ease of life.

Until Europeans appeared, they were saved from conscious degradation by the ignorance into which they had fallen. They had only oral traditions, and these changed with the change of manners. So they preserved and increased a peculiar refinement of taste, with remarkable courtesy and generosity. Their passion for the beauty of flowers is but a partial expression of their general love for all beautiful things. They have the feelings of painter and poet for the charm of a landscape.

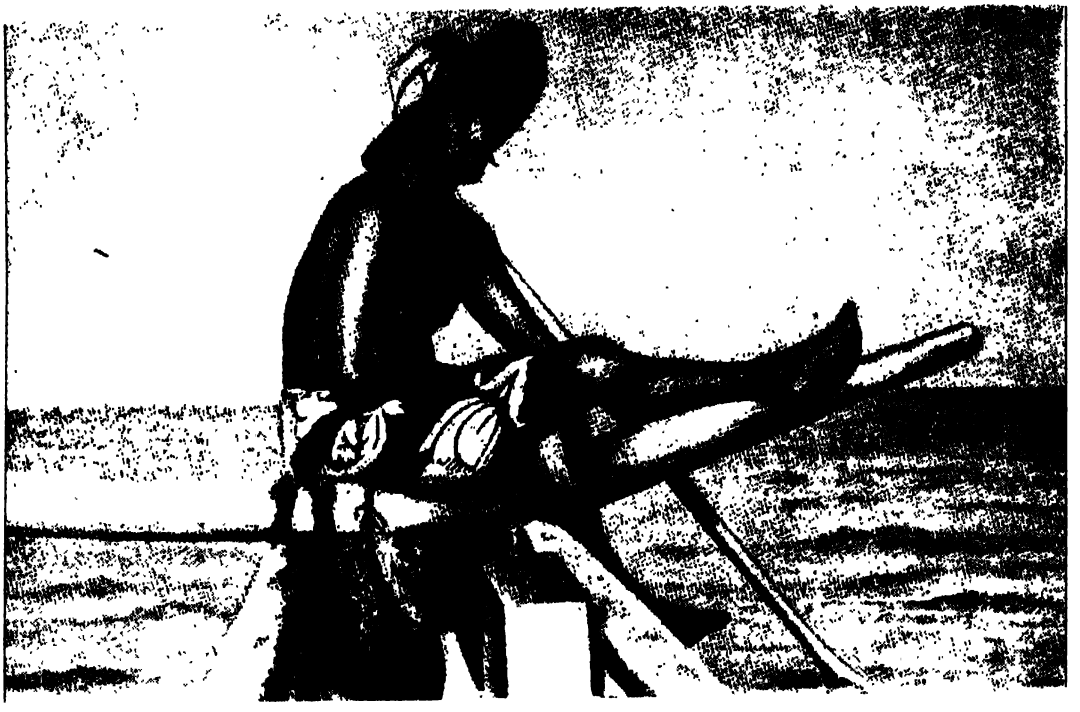
As distinct from all half-breeds, very few of them remain. The miracle of their absolute physical loveliness is becoming only a legend. In laborious years of work, the French impressionist painter, Gauguin, who settled for life among them, with the aim of recording the last perfect types, is said never to have found what he longed to find in one young man or one girl. He had to compose his figures from living yet



SPLENDOUR IN SCARLET AND SILVER TAKES THE FLOOR

The tiara worn by this dancer is chiefly composed of hibiscus flowers, their scarlet petals affording a striking contrast to his rafia dress which gleams like silver. Since Tahiti became a French possession, July 14, France's national fête day, has been the occasion for the display of all the old festivities and festal costumes of the Tahitians

Photo, A. Aubertin



AMPHIBIAN PLACIDITY IN A PRECARIOUS POSITION

Tahitians are almost as much at home in and upon the water as they are on land. They learn to swim as soon as they can toddle, and when they grow up become most skilful and daring boatmen, driving their canoes through surf beating on coral reefs and through furious seas in which it would seem impossible such craft could live

Photo, Harrison W. Smith



IN A PACIFIC PARADISE WHERE EVERY PROSPECT PLEASES

A glamour of romance has rested over Tahiti, the principal island of the Society Archipelago in the South Pacific, since the days when Cook first gave voice to his laudatory descriptions of its scenery and inhabitants. Surrounded by coral reefs, intersected with lovely palm-fringed lagoons and bays, the island, with its exuberant mass of fruit, flower, and foliage, is indeed a veritable Garden of Eden



OLIVE-SKINNED EVE OF A TERRESTRIAL EDEN

Tahiti has long been known as a most enchanting spot, where dusky natives of comely form and gentle manners live happily and poetically in the midst of an indescribable wealth of natural beauties An idyllic scene such as this is no uncommon sight, for the shores are dotted with these careless children of nature, lightly clad, but seldom without necklace and garland of flowers



"TAKE YOUR PLACES": TAHITIANS IN THE UPA-UPA DANCE

Spoiled by the enervating voluptuousness of the climate of their lovely island home, the Tahitians of pure blood are a degenerate people, steadily diminishing in numbers. In their decadence they preserve their native love of beauty, and a classic refinement stamps their manners and customs Wonderful grace marks the movements of the flower-wreathed youths and maidens in their dances

scattered traits. So must all questers. Yet even glimpses of the strange beauty of the race, here a face with a Monna Lisa smile, there another heavy with brooding passion, like Rossetti's Astarte, torsos that might have set Michelangelo rivalling Phidias, and bosoms like a Praxiteles bronze of Aphrodite—these can sometimes be found. Compared with the coarser but more abundant handsomeness of the Marquesans, they seem to indicate that, just as a mortal disease wrings immortal inspiration out of a Keats or a Chopin, so a fine, strong folk may put on a marvellous decadent beauty with subtle qualities of pure enchantment.

But French Papeete is the vilest caricature of the old garden of love and beauty of Tahiti. The early half-breed stock, formed mainly out of American and British blood of rough whaler crews, bear a hopeless hatred towards the French. Knowing from the fate in 1897 of their kinsmen of the neighbouring Leeward Isles that rebellion is vain, they refuse to be converted to Catholicism, because that is the religion of the French, and hold with passionate pride to British Protestantism. It is also the mark of moral life and native patriotism to refuse to send children to a French school. Some permanent working French settlers strongly agree with the last of the natives. To them Papeete, with all it stands for, is an abomination. And there are Frenchmen in France of the same way of thinking.

But New Caledonia is perhaps the most striking example of the French way of doing the wrong thing in colony making. It is a great treasure island lying off Queensland, in a mild, warm, healthy climate, that would now be whirring with activity under white settlers if it had not been spoilt in the making. Except for occasional trouble with its mop-haired primitive black race of fairly industrious Melanesians, who number about 28,000 in a land about as large as Wales, there is no difficulty in colonisation. It is true that the Melanesian is inclined to cannibalism, but he only eats foes he has killed in the tribal wars, in order that their soul shall survive in him and redouble his spiritual powers, instead of surviving death and haunting him.

He has many strange ways and superstitions, and his ugliness and his blood-shot eyes make him look somewhat of an ogre. Yet he is a good



INDOLENCE ENDURES AN EASY YOKE

With his inborn indolence and dissolute ways, it is surprising that the Tahitian should still be blessed with a tall and robust frame. His greatest exertions are often confined to the making of wreaths or the carrying of fruits

farmer of the New Stone Age, and knows how to make the best use of water by means of aqueducts and irrigation channels His women, who wear their frizzy hair short and often limewashed, and clothe themselves in a waist-fringe of dyed coco-nut-fibre, in which a knife is stuck, are even less distinguished by their beauty than the men They decorate themselves by pricking out patterns in their skin with sharp, dry plant-stems, which they set on fire, thus creating little goffered tumours, arranged in rows.

But let it not be thought that modern civilization has not changed them. In the holes in their ears, in which they used to place large wooden ornaments, they now stick their pipes when they are not smoking Those by the town of Noumea have taken to wearing a shapeless robe of coloured cotton, but full native dress consists, in addition to the fibre waist-fringe, of a necklace of pierced stones, bracelets of sea-shells, and a collar of the fur of a large fruit-eating bat, known as the flying fox. The men wear a waist-cloth, thigh bracelets of shells, armlets, bat fur collars, large ear-pendants of wood or bark, and head-dresses of feathers or verdure, often held by a turban knotted with the cord of their slings.



SOCIETY BELLES OF A SOCIETY ISLAND

Tahitian girls are strikingly picturesque, but farcical European attire has deprived them of much of their charm; nevertheless, the seductive Tahitian smile and the pretty custom of wearing floral wreaths have not been utterly abolished

The country these savages scantily people is a majestic highland about 31 miles broad and 248 miles long, with peaks rising 5,400 feet above the tranquil tropic sea. All the turbulence of the ocean beats against an immense oval of coral that leaves a large, calm canal between reef and shore, along which coastwise commerce is conducted in a mountainous land with few roads Large primeval forests clothe the mountain slopes, yet leave 1,600 square miles of pasture land, in addition to an equal extent of highly fertile tillable soil in the valleys.

As the heights are largely of volcanic origin and weathered into grand and wild forms, sending cascades and streams down to water the lowlands, the scenery has a magnificent variety, with a luxuriance of foliage, verdure, and flowers that only a great landscape painter could depict. Even in the dry season the wooded mountains nightly collect the

heavy oceanic dew, and so maintain perpetual springs. The heat of summer, that scorches inner Queensland, is admirably tempered on the great neighbouring island by moist south-east winds. The only natural forces to be feared are the great cyclones, occurring



FLOWER OF THE FOREST
In beauty of colour and of form Tahiti's women are as enchanting as its vegetation. Witness this girl, like a fairy emerging from a flower bud in a transformation scene
Photo, Paul Gooding

about once every four years, when roofs have to be chained down and every opening in houses firmly closed.

Having in very ancient times been a part of Australia, New Caledonia is poor in animal life. This is not altogether a disadvantage. Useful beasts are easily introduced, and there are no reptiles or beasts of prey to make life unpleasant, and among insects, only a little grey scorpion, centipede, and the spider are a nuisance. Moreover, there are no endemic diseases, and, as usually happens in the paradises of the South Seas, it is European disease that has carried off in less than seventy years two-thirds of the natives.

The room left for the white settlers is considerably greater than that indicated by the great extent of ground. New Caledonia, when completely developed, may need all her food supply to feed her artisans. Iron is found almost everywhere, and the known coalfields are 450 square miles in extent Nature has also seen to it that only the finest qualities of steel will in the future be exported. For the island also contains immense mines of nickel, chrome, and cobalt, while copper, lead, silver, gold, zinc, and antimony are among the mineral riches awaiting exploitation. There is probably work for 4,000,000 people, with all the land of the Pacific as their market. Yet at present the free white population, including some 400 troops and many officials, is barely 10,000.

There are also some thousands of whites, of convict origin, together with many Asiatic labourers, who will not make desirable settlers on this white man's land. The lovely, wealthy colony was spoilt in 1864 by becoming the convict station of France. To it, after their period of penal labour, all convicts sentenced to eight years and more servitude were attached for the rest of their life. Although no convicts have been sent to the island since 1896, few French emigrants arrive, and French capital, required for the development of natural resources, is not forthcoming.

New Caledonia has a string of little interesting dependencies. These are the Loyalty Islands, rising out of the sea like three great coral mushrooms. On most of them flourishing Kanakas and a small invading stock of Polynesians grow oranges and coconuts, and escape water famine by drinking the milk of the coconuts and collecting rain-water. They do not gather all their nuts, for there is a Loyalty crab, with claws strong enough to break the coconut shell and a taste for the nut and its



FLUTE-PLAYING IN THE WILDS OF NEW CALEDONIA

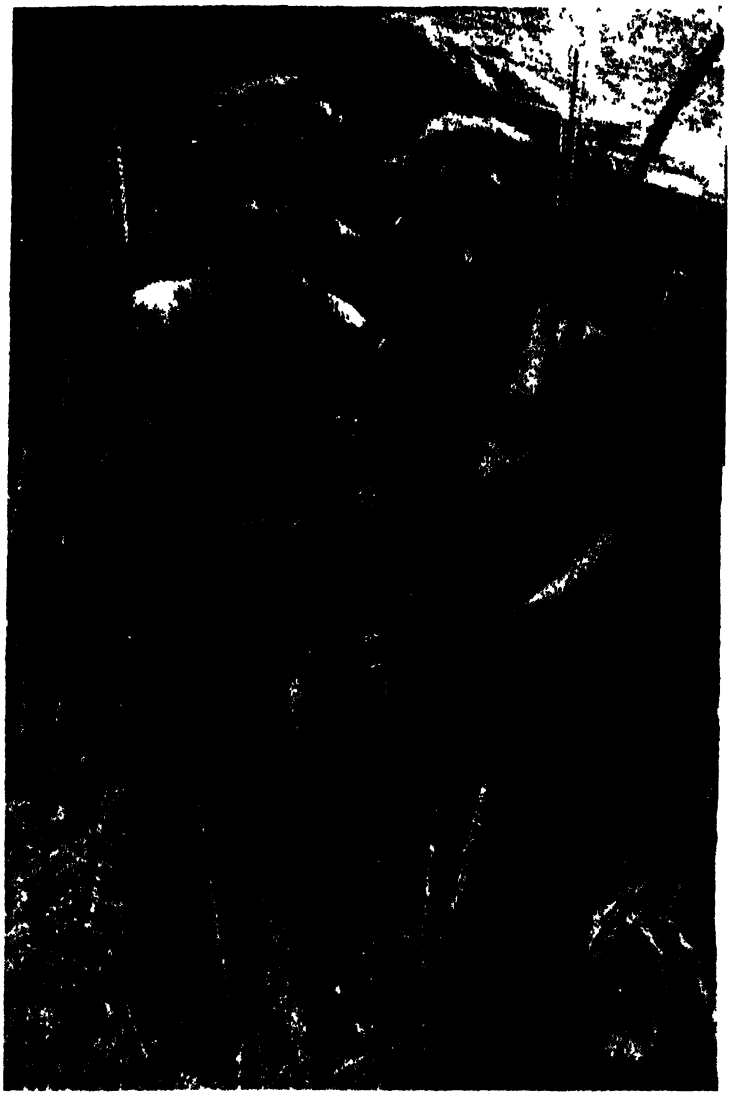
The natives of New Caledonia were cannibals at the first appearance of the French on the island There are several tribes, mainly of Papuan origin, each possessing its own chief and distinctive customs. Missionary influence has only partially tamed them, and among the gaunt and gloomy mountains naked warriors still roam, more skilled in the arts of warfare than in those of peace

Photo, Field Museum of Chicago

milk. Some of the islanders are Maoris migrant from the distant French possession of the Wallis Isles.

Protestant and Catholic missionaries energetically contend to save the souls of Melanesian and Maori, and the majority of them are at present of the reformed creed. The little Belep Isles are two coconut plantations of Catholic converts. Beyond them are the uninhabited Huon Isles, which enterprising Australians stripped of much of their guano deposits, and off the Australian coast is another unpeopled group of isles, the Chesterfields, remarkable only for birds, turtles, and fish.

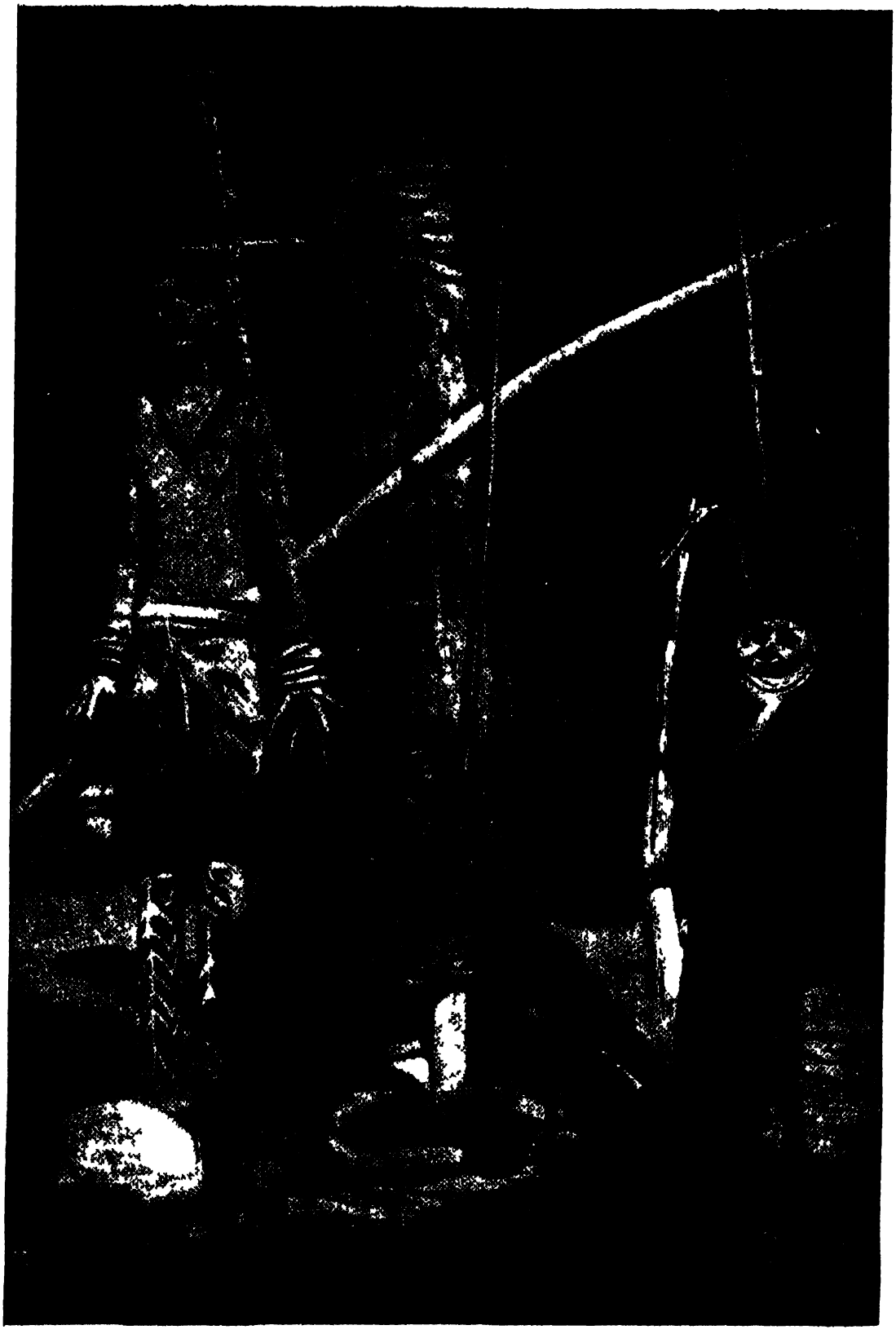
To British empire-building missionaries are mainly due the troubles of the French in the important archipelago of the New Hebrides, north of New Caledonia and the Loyalty Isles. The group is a large one, with a total land area about one-tenth that of England, volcanic soil of great fertility, and at least one active volcano. A primitive Papuan-like race, similar to that of New Caledonia, and fifty thousand in number, is in process of conversion and education.



NEW FASHIONS IN THE NEW HEBRIDES

Like all South Sea Islanders, the natives of the French New Hebrides wear a stick thrust through their nostrils. A gaudy loin-cloth is their only garment; bead necklets and armlets, and flowers and feathers in their hair, complete their toilet

On Anatom Island reading and writing are common accomplishments. But there are still many tribes of merry, ferocious cannibals, whom slave-raiders, like Bully Hayes, used to "blackbird," or trap, for the sugar plantations. They do not like white men, for good reason, and require much winning over. They are ruled by witch-doctor kings, who owe their rank solely to the fact that they have inherited the cult of some potent spirit. These are a grief to missionaries, but a joy to anthropologists, as living, active evidence of the connexion between magic and monarchy, and of the practical origin of the divine rights of kings. As wildly picturesque as the royal sorcerers in full dress is the aristocracy of ghosts and spirits who keep the people in a proper state of fear. They are members of secret societies, dressed in fantastic masks and ornaments, hedged around with every circumstance of fear, and with whirring bull-roarers and other instruments of awesome sound. They haunt and punish all commoners who do not keep to ancient customs.



PRECAUTIONS AGAINST THE POWER OF EVIL SPIRITS

This old Melanesian native of the French New Hebrides regards his shrine as an inviolable sanctuary None of the evil spirits has power to touch him when surrounded by such powerful guardians as the embalmed body of one of his ancestors keeping ceaseless vigil beside the wooden "ju ju" in the background Trophies of slain foemen he places in front of him for similar reasons

Photo Martin Johnson

France

IV. The Story of French Expansion Overseas

By Edward Wright

Writer of "Annam: From Vassal Empire to French Colony"

FOR centuries France has been the most persistent of colonising powers, and, until recently, the most unfortunate. Her Normans conducted the grandest of her adventures oversea, and built up empires which they could not hold. In the eleventh century the Hautevilles won southern Italy and Sicily, and, largely by their example, inspired the Duke of Lower Lorraine to lead the attack on Syria and the Holy Land, which ended in the foundation of the kingdom of Jerusalem.

First Period of Empire-Building

When the last fragment of this kingdom fell, at the close of the thirteenth century, the Normans of Dieppe explored the western coast of Africa, and by 1365 they had strong trading stations in Senegal and Guinea. Then in a war of two years the Canary Islands were conquered by 1404 by a Norman lord, Jean de Bethencourt. Other Norman adventurers from Dieppe reached the Azores and Brazil, but kept their discoveries secret in order to exploit their tropical trade. The only permanent result of these Norman expeditions, which lacked royal and national support, was that a dozen shipowners of Dieppe became rich and powerful, and practically founded the modern mercantile marine of their country.

It was not until the reign of Henry of Navarre that conquest and colonisation were directed by the monarchy. Dieppe still led the main enterprises. Their governor organized the Canadian expedition under Champlain who, after Acadia, or Nova Scotia, was settled in 1604, founded Quebec town in 1608. Then in 1671 and 1681 the great Norman explorer, La Salle, extended the French-American Empire down to the mouth of Colbert river, better known as the Mississippi. By the middle of the eighteenth century the New France in America comprised nearly all Canada and about nine-tenths of the actual territory of the United States.

Richelieu continued the colonising effort of Henry of Navarre, with the open intention of outrivalling England. Guiana had been occupied in the reign of Henry as base for an Equatorial France. Richelieu maintained the French power there, and by buccaneers and more dignified adventurers, extended a strategic line across the seaway to Spanish Central America. His pirates settled in Haiti, and, between 1634 and 1655, Guadeloupe, Martinique, and other isles of the Lesser Antilles were taken.

In 1635 Saint Pierre and Miquelon were settled by Norman and Breton fishermen, with a view to commanding Newfoundland and its cod fishery and the waterway into Canada. Two years afterwards the Normans, still the leaders in colonial enterprise, recovered their old footing in Senegal. But Richelieu looked farther than Africa. He laid a new base of sea-power in the Indian Ocean, by the occupation of Réunion Island, and made a first attempt upon Madagascar, an island which forms the subject of a separate chapter. In 1642, five months before his death, he constituted the Company of the East Indies, that was to give France a great Oriental empire.

The French Company settled in Pondicherri in 1674, and, like the English and Dutch, acted as humble traders. But in the break-up of the Mogul power they were the first to assert the superiority of European arms and discipline, and under Dupleix in 1752, peninsular Hindustan was practically French. Eleven years afterwards, however, General Wolfe in America, and Clive in India, had destroyed French power in two continents, and the last large piece of colonial territory, Louisiana, was sold by Napoleon to the United States. At the fall of Napoleon the French possessed only Martinique, Gaudeloupe, Saint Pierre, and Miquelon, part of Guiana and part of Senegal, the island of Réunion, and Pondicherri, and sixteen small towns in India with a territory of 196 square miles.

Second Period Opens with Algiers

In 1830 a new period of empire-building opened, without aim or plan. Two Algerian Jews claimed a considerable sum of money for corn supplied to Napoleon's army of Egypt, and the Dey of Algiers, taking up their case, insulted the French consul and interfered with the Marseillais coral factories on the coast that dated from the fourteenth century. In the hope of relieving domestic troubles by a bold foreign policy, King Charles X. despatched an expeditionary force of 37,000 men, who captured Algiers in July, 1830.

This did not prevent a revolution in France. The new king, Louis Philippe,

thought of abandoning the campaign, but continued it for the same purpose of distracting the people. By 1834 the coast was occupied and the Atlas mountains reached. Then a Moslem prophet, Abd-el-Kader, declared a holy war, and by ambushes and intrigues held the French at bay until 1847. When he was captured the Berbers continued the struggle, and Saharan tribesmen did much to bring disaster upon France by retaining one-fifth of the French army in Northern Africa during the war with Germany.

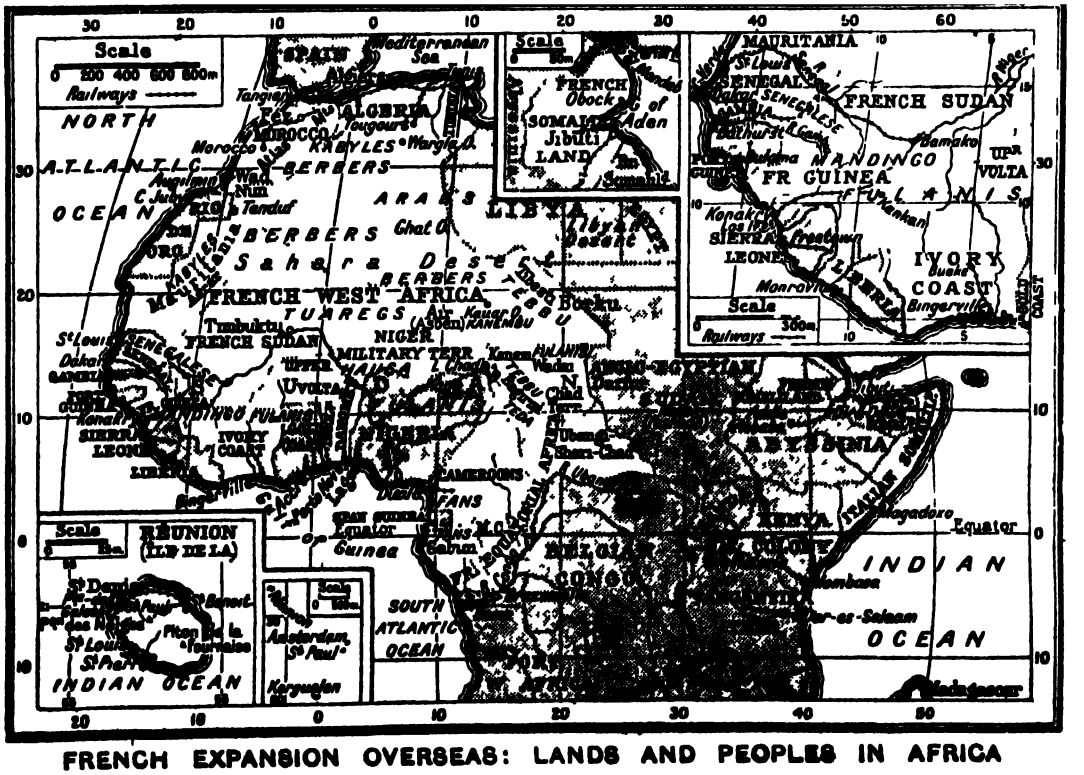
There was a serious native insurrection in 1871, suppressed after a campaign of five months of very heavy fighting. Other risings in 1879 and 1881, by the efforts they called forth, led the French officers far out into the sands of the Sahara.

In return for having indirectly assisted in the defeat of France, the African races were to provide in the next struggle the famous "Black Force" that might turn the balance of power in continental Europe. It was with this definite aim, held at first in secret, but published at last by General Mangin, that some of the finest spirits in the French army, such as Galliéni and Joffre, Gouraud and Humbert, stretched the power of their country down to the Niger, thence to Lake Chad, and down to the Congo.

Algeria is probably the most dearly-bought colony of any modern European Power. Yet, as in the age of the expansion of Rome, which was less successful than France in taming the Berber, it became a source of strength to its conquerors by reason both of its fertile valleys and of the fighting quality of its original stock of hardy mountaineers. French settlement was at first slow. There were scarcely more than 120,000 French men, women, and children definitely colonising the country in 1871, but more land for farming was won by confiscating the territory of native rebels, in addition to the purchase of large plantations of promise.

By the expansion of the vineyards, market gardens, and general farms, more French families were attracted. At the outbreak of the Great War, Algeria held some 560,000 French people, and perhaps 4,000,000 Berbers, and about 1,000,000 people of Moslem, Jewish, and Christian stocks. After many experiments in the system of government, including a preliminary essay in civil administration in 1848, and a military regime that lasted until 1858, a so-called Arab kingdom was worked very badly until, in 1870, the country was placed under the control of the Minister of the Interior, and made a kind of oversea part of France. In 1900 the French Algerians were granted separate financial autonomy, yet freed from military, naval, and railway expenses.

For many years the enterprising military adventurers of France, vehemently bent upon empire-building against the judgement of a strong body of enlightened French politicians, looked with avid eyes upon Tunis and Morocco. Their chief idea was to lighten their task in Algeria



FRENCH EXPANSION OVERSEAS: LANDS AND PEOPLES IN AFRICA

by getting more elbow room on either side of their theatre of warfare. Sober French statesmen, like M. Clemenceau, thought always of the next European war, knowing that Bismarck plotted to ensure the neutrality of Great Britain by allowing France, if not instigating her, to conquer as much of Africa as she pleased, so as to bring her into serious conflict with British interests.

International Friction over Tunis

On the ground that the Bey of Tunis was supporting unruly tribes along his frontier, and deliberately ruining every French enterprise in his dominion, the French in 1881 attacked the Tunis border tribes, and also landed an expeditionary force at Bizerta. The Turks despatched an intercepting squadron, and prepared to land an army to aid the Tunisians. The Third French Republic, engaged in its first war since the Franco-Prussian conflict, practically offered battle against the Ottoman Empire. The Sultan then avoided open rupture by embarking his troops in Tripoli, and the helpless Bey, with his country in a state of bankruptcy, signed a treaty accepting the French protectorate. A Tunisian chief, Ali-ben-Khalifa, started a border campaign along the Tripoli frontier, but his men gradually abandoned him. When he died under his tent, in 1884, he was almost powerless, and the country generally was subdued.

The Italians, as Bismarck foresaw, were much perturbed by the extension of French Africa over territory they had intended to take, in order to counterbalance French power in Algeria. They threatened to raise the affair into a serious European matter when the Italian schools in Tunis were interfered with, but the Germans, instead of offering support in the intended war, drew them into the Triple Alliance. But for skilful British diplomacy in the years before the outbreak of the great struggle, Tunis might have been, in 1914, a more costly acquisition for France than had been Algeria in 1870.

From Senegal to the Upper Niger

Jules Ferry, who had launched France on this new career of empire-building, with the sardonic approval of Bismarck, took the favourable verdict of a general election as covering all possible efforts at foreign conquests, from Cochin-China and Madagascar to the Sudan and other tropical regions. With the enthusiastic support of practically all the army officers of the new generation, he resumed the questing adventuresomeness of the last Napoleon, and at times warred for regions of deadly tropic diseases that were not worth the cost of the continuous loss of life in holding them.

Perhaps the most important of the new work of colony-making was that which opened from the most ancient of French African settlements, Senegal. Napoleon III. had sent a strong fighting force there in 1854, under General Faidherbe, who, by continuous warfare for three years and a half, broke the southern Moorish tribes around St. Louis, and annexed several small native kingdoms. Then in 1880 General Galliéni, as captain of marines, started with a column to penetrate the Upper Niger, and was captured after a severe action by a sultan of territory above Timbuktu. While he was held prisoner another officer of marines, with a stronger expeditionary force, fought his way into the hinterland of the British colony of Sierra Leone, and imposed peace upon the obstinate sultan of the Upper Niger, as well as establishing a very shadowy protectorate over the country.

Prolonged Fight for the Western Sudan

A railway was planned to connect Senegal and the Niger, but when the first section was built in 1883 the Chamber of Deputies refused further funds, and barely sixty miles of line was constructed. The natives of Timbuktu, who were oppressed by their lords of the wild Berber class known as Tuaregs, sent a delegation to Paris begging the French President to open the way to their city. There were many small fighting nations to conquer before this could be done—nations of mongrel negro, Arab, and Berber strains, most of whom were fiercely barbaric, and trained by constant fighting among themselves to a remarkable degree of bravery and strength of character.

In two campaigns, from 1886 to 1888, General Galliéni broke into the Western Sudan, defeating the famous native Sultan Samory, and sending a gunboat down the Niger, under Commandant Caron, who reached Timbuktu in 1887, and found the city wrecked and ruled by hostile Berbers of the Sahara. This voyage and others that followed were but reconnaissances, for which the Niger kings retaliated by raids down the Senegal river to French headquarters.

Year after year continued the battle of the Western Sudan, during which the great slave-raiding sultan, Samory, formed a large brigand empire round the Upper Niger, selling about a million and a half captives to the Tuaregs and other slave dealers, in return for gold, ivory, and cattle, with which he bought munitions from traders on the Guinea coast. During this long war, in which another famous French leader, General Humbert, won a series of remarkable victories, the British Royal Niger Company contended with the French Equatorial Company in opening the land to trade. The Governments on

both sides intervened in the summer of 1890, and the disputed territories were divided between the powers. Marshal Joffre settled affairs in Timbuktu, General Gouraud captured Samory in 1898, while General Marchand, by trying to stretch the power of France to the Nile at Fashoda, near the Abyssinian border, brought about another arrangement of territories between the British and French Governments.

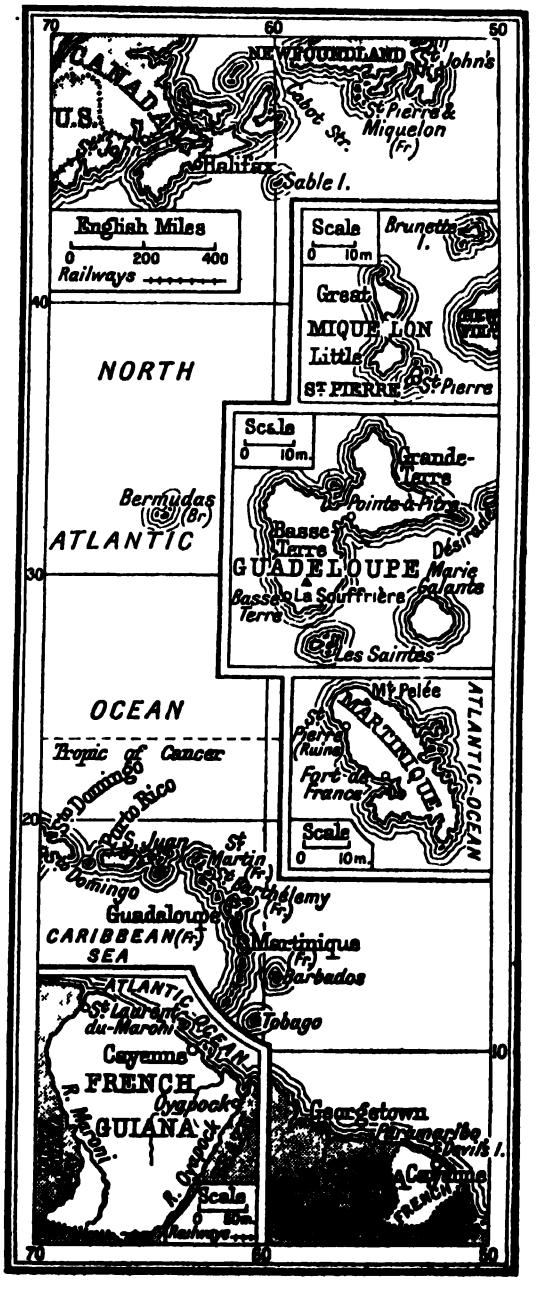
General Marchand's adventure was connected with another centre of French expansion in Africa. French merchants had settled in 1839 by the Gabun river, above the Congo, in naval operations against slave traders. The son of one of the settlers, Du Chaillu, made the region famous by his discovery of the gorilla, but the colony was completely neglected until Sir Henry Stanley and the King of the Belgians prepared to found the Congo State.

Then an enterprising French governor, M. Brazza, was empowered to open up the country. In 1882 part of the Congo territory was taken, leading to a dispute with the International Association of the Congo. At the Berlin Conference of 1885 France did not succeed in maintaining her claim to the Congo basin, at which Jules Ferry had aimed. French explorers, however, steadily worked between the German region of Cameroon and the Belgian Congo, towards and from the Sahara. At Lake Chad the Mahdi of the Senussi confraternity was overthrown and killed in 1902, two years after the slave-raiding sultan of Bornu was defeated and slain.

French forces from Algeria and from the Congo united, and the way was clear in 1903 for a caravan trade from the oases below the Atlas range to the network of waterways above the Congo. Owing to the German attempt to intervene at Agadir in Moroccan affairs, part of the new territory of France, between the Congo and Lake Chad, had, in 1911, to be surrendered to Germany and attached to Cameroon, but by the Peace of Versailles and arrangements between the Allies not only was this lost land returned to France, but she took as well the larger part of the Cameroon, leaving only a smallish portion to be merged into British Nigeria.

Other French possessions in Western Africa likewise began to expand about 1883, under the ministry of Jules Ferry, according to the plan for the making of the present vast African Empire. The Ivory Coast had been partly won by purchase in 1842, but the permanent settlement only began in 1883. Then, during the struggle with Samory, exploring French forces arranged protectorates with chiefs whose peoples were menaced by the terrible slave-raider, and French victories rapidly connected the Ivory Coast with the new Niger territories. In much the same way French Guinea, transiently settled in 1843, was expanded in the Niger campaigns, and connected with French West Africa by occupation of the hinterlands of Sierra Leone and Liberia.

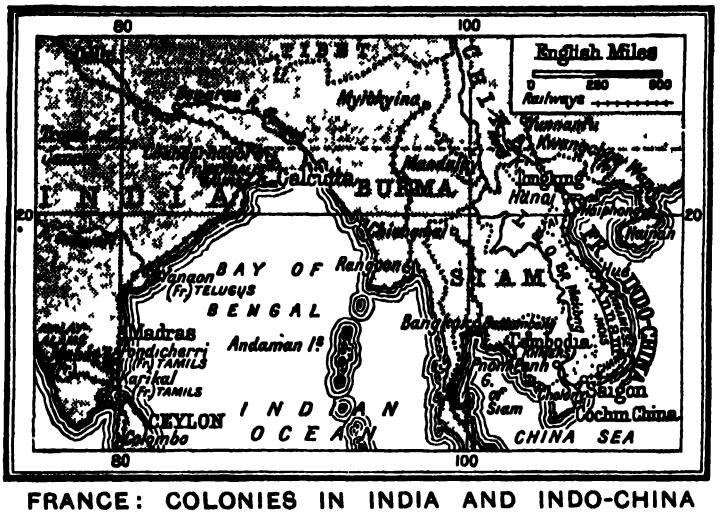
Alongside Nigeria and Togoland was Dahomey, and here the French also thrust inland, after centuries of inactivity. In the seventeenth century they held a fort at the town of Whydah on the coast, alongside forts built by the British and the Portuguese. The British fort was sold to a German firm; the Portuguese fort was



FRENCH TERRITORY IN AMERICA

neglected; but the French fort was maintained, and its territory reassured by a treaty in 1851.

In 1863 Napoleon III. obtained a protectorate over the kingdom of Porto Novo, and the king of Dahomey, fearful of British power, gave further advantages to the French who, however, abandoned their protectorate. Jules Ferry seized it again in 1883, according to his general policy, but the king of Dahomey wanted his land back, and, after some years of hesitation, raided the French factories and scattered the people into British territory. The French opened war in 1889, but the result was indecisive, and in 1892 the Dahomey king swept in force down to the coast again, to recover the customs revenue he had surrendered for one-fourth of their value. Within three months a small French force captured his capital city, and a few weeks afterwards Dahomey was a French colony, opening out into French West Africa.



FRANCE: COLONIES IN INDIA AND INDO-CHINA

In pursuance of the Ferry policy of expansion, the great island of Madagascar was invaded on slight pretext in 1883. It was a dangerous game at the time, for considerable British interests, naval as well as commercial, were concerned in the maintenance of the independence of the Madagascan people. Nevertheless, with the ironic approval of Bismarck, and against the fierce but vain opposition of Clemenceau, the attack was developed, and the Malagasy Queen Ranavalona was forced to accept, in spite of some successes in the field, a vague protectorate. When, however, the conquerors tried to exercise a real control over the islands, the Malagasy premier engaged British officers to train the native soldiery. France declared war in 1894, before the island army could be drilled in modern ways of fighting. After losing many men from fever, the French General Duchesne reached the hostile capital in the autumn of 1895, and bombarded it into surrender. A long guerrilla war followed, and for some ten years General Galliéni, called from French Sudan for the difficult work, conducted a campaign of repression and pacification. Queen Ranavalona was deposed in 1897, and died in exile in Algeria in 1917.

Likewise, in 1883, a settlement was made on the Somali coast opposite Perim, but an attempt to annex neighbouring territory belonging to Egypt was resisted in 1887 by Lord Salisbury. French Somaliland thereupon lost its importance as a centre of expansion and naval base. The capital was moved from Obock to Jibuti in 1896, and trade opened with Abyssinia.

On the other side of Africa, Morocco, from the foundation of the Algerian colony, had been coveted by France. Spain asserted ancient rights, and arrangements were made by the French to observe them. Great Britain however, held, from the days of Nelson, that the independence of the Sultanate was vital to her position as a Mediterranean sea-power. Profound, therefore, was the disillusion of Germany when, in 1904, the British Government agreed to the French pretensions over the Sultanate of the West. Germany threatened war; the British Liberal Cabinet vigorously met the threat.

Again in 1911 the Germans menaced the French, and once more the British intervened, but, largely through their anger over the friendly solution of the Franco-British problem of Morocco, the Germans opened the struggle for the mastership of Europe in 1914. All that Bismarck had seemed to achieve, when he induced Jules Ferry to go empire-building directly against Italian and British interests, had been undone by the generosity of King Edward VII. and his Conservative and Liberal ministers. General Lyautey skilfully held French Morocco during the Great War, and the victorious Republic emerged from the struggle with a vast African empire of tested stability and loyal fighting strength, to which was added, in 1920, 20,072 square miles of Togoland and a total of 273,759 square miles of Cameroon.

In the Orient the French acquired a footing in Annam in 1787, lost it soon afterwards, regained and enlarged it by a severe action in 1861; and Cambodia was annexed in 1863, in the form of a protectorate. Meanwhile, France won another million

and a half Oriental subjects, with the Laos territory acquired in 1893, Kwang-chow Wan leased for 99 years by China in 1898, and three ancient Cambodian provinces ceded by Siam in 1907, the last being, however, among the deadliest regions on earth.

In the South Seas the lovely island of Tahiti, with its surrounding isles, is a gem of France's colonial empire. Until 1842 its beautiful people were practically ruled by missionaries from London, but the arrival of two French Catholic priests was opposed, and this formed the ground for the intervention of a French warship, that abruptly compelled the island queen to accept a Gallic protectorate. So soon as the warship sailed away the natives refused to recognize the French dominion, and after a long struggle a French force conquered the island in 1846.

Then in 1880, in consequence of the heir to the throne having married the daughter of an Englishman, Tahiti was definitely annexed. Various dependent archipelagos, such as the Tuamotu group, the Gambier isles, the Marquesas isles, the Leeward, Tubuai, and Rapa isles, were gradually occupied between 1842 and 1901. Awakening interest in the value of the coconut, in the sun-dried form of copra, led to the last annexations. Historically, New Caledonia and its dependencies are connected with Tahiti, though rising on the other side of the South Seas, off Australia. Some French missionaries, coming from Tahiti, were eaten by the cannibal natives. To avenge them Napoleon III. seized the island in 1853, and embarrassed by the cannibals, turned them to account as terrors to wrongdoers, by making the large new territory a penal colony, the first convicts arriving in 1854.

The New Hebrides were occupied at the same time as New Caledonia, but the British missionaries working among the wild natives were more fortunate than those in Tahiti. They protested so strongly that the French garrison was withdrawn, and by a series of agreements an Anglo-French protectorate was established in 1907.

The last important addition to the Gallic oversea possessions is Syria, obtained by the Sykes-Picot Treaty during the Great War, and, after British conquest of the country, placed under the mandatory power of France. The far-stretched colonial domain of the Third Republic of France is practically the work of a single generation.

FRENCH EXPANSION OVERSEAS: FACTS AND FIGURES

The Countries

In Africa: Algeria, Tunis, Equatorial Africa or French Congo (Gabun, Middle Congo, Ubangi-Shari-Chad, Chad Territory, and Cameroons), West Africa (Senegal, Guinea, Ivory Coast, Dahomey, Upper Senegal, Niger or French Sudan, Upper Volta, Mauritania, Niger Territory, and Togoland), Madagascar, Mayotte, Réunion, and Somali Coast. America: Guadeloupe and dependent islands, Guiana, Martinique, Saint Pierre and Miquelon. Asia: India (Pondicherri, Karikal, Chandanagore, Mahé, Yanaon), Indo-China (Annam, Cambodia, Cochin-China, Tong-king, and Kwang-chow Wan). Australasia and Oceania: New Caledonia and dependencies, Society, Marquesas, Tuamotu, Leeward, Gambier, Tubuai, and Rapa Islands.

Algeria, Annam, Cambodia, Madagascar, Tunis, and Morocco are dealt with separately.

Africa

FRENCH EQUATORIAL AFRICA OR FRENCH CONGO.—On Atlantic coast, between Cameroons in the west, and Belgian Congo on the south and south-east, and Anglo-Egyptian Sudan on the east, excepting Spanish Guinea and the Portuguese enclave of Cabinda.

Total area (exclusive of Cameroons, 166,489 square miles, and 107,270 square miles ceded to Germany in 1911 and since returned by Treaty of Versailles) about 982,049 square miles (Gabun 121,862, Middle Congo 150,292, Ubangi-Shari-Chad 208,219, and Chad Territory 501,676).

Under a governor-general at Brazzaville, in Middle Congo. Chief products: Wild caoutchouc, palm oil, coffee, tobacco, and ivory.

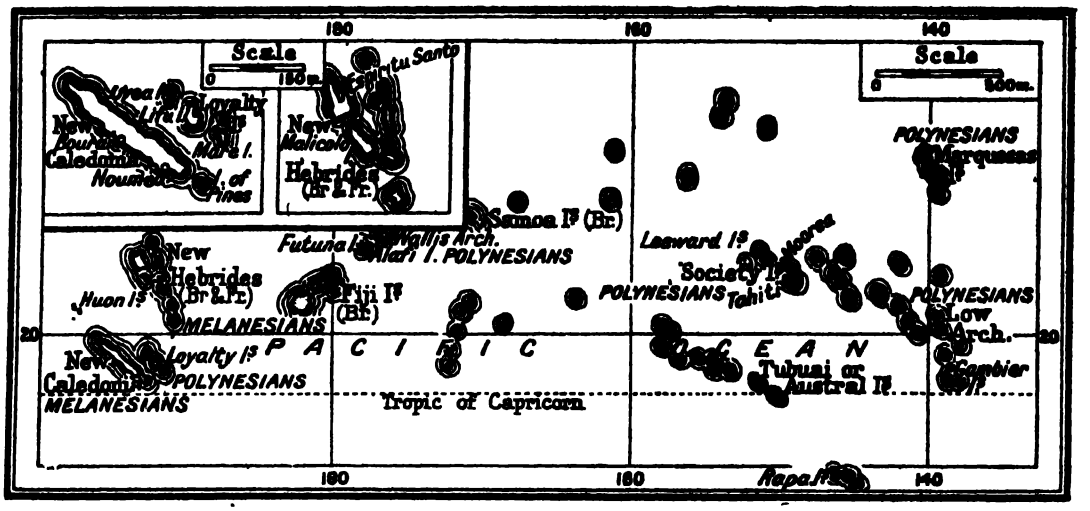
WEST AFRICA.—Territory bounded by Morocco, Algeria, Tunisia, and Libya (Tripoli) on the north; the Atlantic, Gambia, Portuguese Guinea, Sierra Leone, and Liberia on the west; the Gulf of Guinea, Gold Coast, and Nigeria on the south; and French Equatorial Africa and Anglo-Egyptian Sudan on the east. Includes Western Sudan and great part of Sahara.

Total area, exclusive of Togoland, about 1,800,566 square miles (Senegal 74,112 square miles, Guinea, with Los Islands, 95,218, Ivory Coast 121,976, Dahomey 42,460, Sudan, 617,600, Upper Volta 154,400, Mauritania 347,400, Niger Military Territory 347,400). Population 12,283,962, including 6,829 French and 1,826 foreign non-Africans. French Togoland covers about 21,200 square miles, with a native population of 1,000,000. Whole territory under governor-general at Dakar, Senegal. Products include fruits, oils, oil seeds, rubber, cotton, cacao, coffee, timber, ground nuts, palm-kernels, hides, wool.

MADAGASCAR.—Island in Indian Ocean off south-east coast of Africa, about 250 miles from mainland. Under governor-general. Area about 228,000 square miles, population 3,545,570. Malagasy tribes numerous. Capital, Antananarivo (population 63,110); chief port, Tamatave (15,000).

RÉUNION, OR BOURBON.—Island in Indian Ocean about 400 miles east of Madagascar. Under governor. Area 970 square miles. Population 173,190, including 167,947 Europeans. Products include sugar, rum, coffee, manioc, tapioca, vanilla, spices.

SOMALILAND.—Colony in north-east Africa, adjoining Eritrea near Strait of Bab-el-Mandeb, has inland frontier with Abyssinia, coastline in Gulf of Aden, and adjoins British Somaliland on the south-east. Administered by governor. Area about 5,790 square miles. Population about 65,000. Products include coffee, ivory, hides, skins, and salt. There are coast fisheries.



FRANCE: ISLAND TERRITORIES AND PEOPLES IN AUSTRALASIA AND OCEANIA

America

GUADELOUPE.—Two islands, Basse-Terre and Grande-Terre, in West Atlantic, with five smaller island dependencies, Marie Galante, Les Saintes, Désirade, St. Barthèlemy, and St. Martin. Total area about 532 square miles. Population 229,822. Under governor. Products: Sugar, coffee, cacao, rum, bananas, sweet potatoes, manioc, tobacco.

GUIANA.—Colony on north-east coast of South America. Area about 32,000 square miles. Population 49,000, exclusive of penal settlement of Maroni. Under governor. Has rich timber forests. Chief industry, placer gold-mining. Silver, iron, and phosphates also worked, and rice, maize, manioc, cacao, coffee, sugar-cane, indigo, gutta-percha, and tobacco grown.

MARTINIQUE.—One of the Windward Islands, between Dominica and Santa Lucia. Under governor. Area 385 square miles. Population 244,439. Produces sugar, rum, cacao, coffee, tobacco, cotton.

SAINT PIERRE AND MIQUELON.—Islands of two groups near south coast of Newfoundland. Under administrator. Area of Saint Pierre group 10 square miles; population 3,420; area of Miquelon group, 83 square miles; population 499. Chief industry: Cod fishing.

Asia

FRENCH INDIA.—Five colonies: Pondicherri, Karikal, Chandernagore, Mahé, Yanaon. Total area about 196 square miles. Population about 268,000. Under governor. Possess cotton and jute mills, oil presses, and iron foundry. Crops: Ground nuts, paddy, rice, sugar, cotton, coffee.

FRENCH INDO-CHINA.—Includes five states: colony of Cochin-China, protectorates of Annam, Cambodia, Tong-king, Laos, territory around Battambang and Kwangchow Wan leased from China. Total area about 310,344 square miles. Population about 16,990,229, including, exclusive of military forces, about 23,700 Europeans. Under governor-general, with resident-superior for each state, excepting Cochin-China, under governor.

Area of Cambodia (*see* separate article), 57,900 square miles. Population about 2,000,000, including 1,100 Europeans, 108,500 Annamites, and 140,000 Chinese. Produces, rice, kapok, cotton, pepper, salt fish, hides, sugar, tobacco.

Cochin-China covers about 22,000 square miles, and has a population of 3,452,250, including 6,300 Europeans, the rest Annamites, Cambodians, Mois, Chams, Chinese, Indians, Malays, and Tagals. Produces rice, rubber, maize, beans, sweet potatoes, earth nuts, cotton, sugar-cane, tobacco, coconuts, betel nuts, pepper, oranges, and bananas. River and coast fishing extensive.

Tong-king has an area of 40,530 square miles. Population 6,470,250, including about 6,880 Europeans. Produces rice, maize, arrowroot, sugar-cane, coffee, tea, raw silk, tobacco, fruit.

Laos has an area of about 96,500 square miles. Population 800,000. Products include rice, cotton, indigo, tobacco, and fruits. Large teak forests. Gold, tin, and lead are worked.

Kwangchow Wan territory area is about 190 square miles. Population 168,000.

Australasia and Oceania

NEW CALEDONIA.—Island in South Seas, 1,077 miles from Sydney. Area 7,650 square miles. Population between 50,000 and 60,000, includes Melanesians, Polynesians, Javanese, and Tong-kingese. Under governor. Penal settlement at Noel Island. Only half of area cultivable. Minerals include nickel and chrome ore and manganese. Coffee, copra, cotton, manioc, maize, tobacco, bananas, pineapples chief products. Dependencies: Isle of Pines, Wallis Archipelago, Loyalty, Huon, Futuna, and Alofi Islands.

NEW HEBRIDES.—Pacific group under Anglo-French officials. Area about 5,000 square miles. Population, chiefly Melanesian, about 70,000. Produce copra, bananas, sago, rubber, tortoise-shell, sandalwood, and coffee.

Other establishments in Oceania forming a collective colony have an estimated area of about 1,520 square miles, and population of 31,480. Under governor and council. They include the Society Islands of which Tahiti has an area of about 600 square miles and a population of 11,700; Moorea, an area of 50 square miles, and a population of about 1,370. Marquesas Islands have a total area of 480 square miles, and a population of about 3,430. In addition are the Low Archipelago, or Tuamotu, Leeward, Gambier, Tubuai, and Rapa groups. Tahiti produces sugar-cane, vanilla, rum, and tropical fruits, and with Moorea is rich in phosphate.